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DISCOURSES AND DISSERTATIONS

ON THE

SCRIPTURAL DOCTRINES

OF

ATONEMENT AND SACRIFICE:

AND ON

THE PRINCIPAL ARGUMENTS ADVANCED, AND THE MODE OF REASONING EMPLOYED, BY THE OPPONENTS OF THOSE DOCTRINE AS HELD BY THE ESTABLISHED CHURCH:

WITH

AN APPENDIX,

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CONTAINING SOME STRICTURES ON MR. BELSHAM'S ACCOUNT OF

THE UNITARIAN SCHEME,

IN HIS REVIEW OF MR. WILBERFORCE'S TREATISE:

TOGETHER WITH

REMARKS ON THE VERSION OF THE NEW TESTAMENT LATELY PUBLISHED BY THE UNITARIANS.

BY THE LATE

MOST REVEREND WILLIAM MAGEE, D.D.

ARCHBISHOP OF DUBLIN.

THE FIFTH EDITION,

WITH NUMEROUS AND IMPORTANT CORRECTIONS.

IN THREE VOLUMES.

VOL. I.

LONDON:

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PREFATORY REMARKS.

THERE is reason to believe, that if the life of the most reverend and learned author of this celebrated work on the Scriptural Doctrines of Atonement and Sacrifice had been prolonged, he would have made important additions to these volumes. But, if his lamented death prevented the public from receiving the benefit of those farther productions of his talents, it afforded a striking and impressive evidence of the deep sincerity of his conviction of the religious truth which he had laboured to establish in the minds and hearts of others.

The late Archbishop of Dublin, the most Rev. Dr. William Magee, was distinguished, from early life, by brilliant talents and a penetrating judgment; by a quickness of perception very rarely equalled, perhaps never exceeded; and at the same time by an indefatigable patience and diligence of investigation. In the University of Dublin,

of which for many years he was the great and admired ornament, those endowments raised him to the highest rank in literary eminence. The charms of his lively, innocent, and instructive conversation rendered his society delightful: and the warm sincerity of his friendship was a subject even of proverbial as well as reverential remark. He was ever ready and zealous to support genius and merit. Often was the student in his solitary labours cheered and animated by the kind visit and encouraging conversation of Dr. Magee: often were his drooping spirits raised, his heart consoled, his hopes supported, and his course to useful eminence directed and confirmed, by him who was the most active protector of talents and merit in others, as he was himself the brightest example of both, which graced the University.

Raised on account of his useful literary labours, his piety, and pre-eminent abilities, to the high station of Archbishop of Dublin, at a period of violent religious dissensions in his country, it was impossible that he should not be regarded by some zealous enemies of the Established Protestant Church with feelings tinctured by their hostility to that

church of which he was looked to as a pillar. And his own zeal in support of what he was deeply convinced to be true and right was so ardent, that no consideration of his personal ease could induce him to remit or relax his conscientious and active exertions in his high calling. While, therefore, violent political opposition was blended with the strongest theological enmity in the breasts of many of his countrymen against the Protestant Established Church, it was not to be expected that such a character as Dr. Magee, in the prominent and exalted station of Archbishop of Dublin, should not be assailed with a portion of the hostility which was directed against the Protestant church in Ireland. But, in his sense of high duty, and in his trust in his Divine Master, whom he faithfully served, he found his support. Could the public eye have traced him to his domestic retirement, there it would have beheld him the engaging example of all the tender family affections. And it is not only consoling to his dearest relatives and friends, but edifying to the public, that the death of the author of the great work on the Atonement was that of a most devoted believer in the

Christian truth, which he had there so powerfully vindicated; and that in that trying time, while he showed this firm conviction of his mind, he exhibited all those graces of the dying Christian, which manifest the "faith of heart."

The writer of these few remarks feels a melancholy gratification in paying this just tribute to the revered memory of the kindest and best of friends.

A. H. K.

The following Dedication of the Work was addressed to the present Lord High Chancellor of Ireland.

TO

THE RIGHT HONOURABLE

WILLIAM CONYNGHAM PLUNKET.

In placing at the head of these sheets a name, to which the respect and the admiration of the public have attached so much celebrity, and in avowing, at the same time, that I have selected the name of a Friend with whom I have been united, almost from childhood, in the closest habits of intimacy, I am aware that I subject myself to the imputation of acting as much from a motive of pride, as from a sentiment of affection. I admit the imputation to be well-founded. To enjoy the happiness of having such a Friend, and not to exult in the possession, would be not to deserve it. It is a pride which, I trust, may be indulged in without blame: and the distinction of having been associated with a character so transcendently eminent for private worth, for public virtue, and for intellectual endowments, I

shall always regard as one of the most honourable circumstances of my life.

But, independently of these considerations, the very nature of my subject supplies a reason for the choice which I have made. For I know not, in truth, to whom I could, with greater propriety, inscribe a work whose chief end is to expose false reasoning and to maintain true religion, than to one in whom the powers of just reasoning are so conspicuously displayed, and by whom the great principles of religion are so sincerely reverenced.

With these views, I trust that I shall stand excused by you, my dear Sir, in having, without your knowledge, thus availed myself of the credit of your name. The following treatise, in which so many additions have been made to a former publication, as in some measure to entitle it to the appellation of a new work, I submit to your judgment: well satisfied, that if it meet your approbation, it will not find an unfavourable reception from the public.

I am, my dear Sir,
With the truest attachment,
Your affectionate Friend and Servant,

THE AUTHOR.

Trinity College, Dublin,
Sept. 21. 1809.

PREFATORY ADDRESS.

TO

THE STUDENTS IN DIVINITY

IN

THE UNIVERSITY OF DUBLIN.

THE following Discourses, originally composed with a view to your instruction, are now with the same design submitted to your more deliberate examination.

In these latter days Christianity seems destined to undergo a fiercer trial, than it has for many centuries experienced. Its defenders are called upon, not merely to resist the avowed invader, who assails the citadel from without, but the concealed and treacherous foe, who undermines the works, or tampers with the garrison within. The temporising Christian, who, under the mask of liberality, surrenders the fundamental doctrines of his creed; and the imposing Rationalist, who, by the illusions of a factitious resemblance, endeavours to substitute Philosophy for the Gospel; are enemies even more to be

dreaded, than the declared and systematic Deist. The open attacks of the one, directed against the *Evidences* of Christianity, have but served to strengthen the great outworks of our faith, by calling to its aid the united powers of its adherents; whilst the machinations of the others, secretly employed against the *Doctrines* of our religion, threaten, by eluding the vigilance, and lulling the suspicions, of its friends, to subvert through fraud, what had been found impregnable by force. To aid these machinations, a modern and depraved Philosophy hath sent abroad its pernicious sophistries, infecting the sources of morality, and enervating the powers of manly thought; and, the better to effect these purposes, clad in those engaging colours, which are peculiarly adapted to captivate the imaginations of young and ardent minds. Against arts and enemies such as these, the most strenuous exertions of all who value the religion of Christ are at this moment imperiously demanded.

In what manner to prepare for this conflict we are informed on high authority. We are to *take unto us the whole armour of God — having on the breast-plate of righteousness; and our feet shod with the preparation of the Gospel of peace: above all, taking the shield of* FAITH, *wherewith we shall be able to quench all the fiery darts of the wicked: and taking the helmet of salvation, and the sword of the Spirit, which is* THE WORD OF GOD. These are the

arms which are to ensure us victory in the contest: and without these arms we neither can nor ought to stand. A conspiracy the most deep and deadly has been formed against Christianity. The *Powers of darkness* have combined their mightiest efforts. If, then, the sentinels of the Gospel sleep upon their posts, if they do not instantly rouse to its defence, they are guilty of the blackest treason to their heavenly Master. There is no room for truce or accommodation. The *Captain of our salvation* has declared, that *he that is not with him is against him.* The force of this declaration is at this day peculiarly manifest. It is now become necessary, that a broad and distinct line should be drawn between those who truly acknowledge the authority of Revelation, and those who, whilst they wear the *semblance* of Christians, but lend the more effectual support to the enemies of Christianity.

These reflections, though befitting all who profess the religion of Christ, press peculiarly on those who are destined to teach and to enforce his word. To you, my young friends, who look forward to the clerical office, they are important beyond description; and, if allowed their due weight upon your minds, they cannot fail to stimulate to the most zealous and effectual exertions in your pursuit of sacred knowledge. Already, indeed, has a more enlivened spirit of religious inquiry been manifested amongst you. To promote that spirit, and to supply some addi-

tional security against the prevailing delusions of the day, these Discourses on the doctrines of *Atonement* and *Sacrifice*, — doctrines, against which, above all others, the Deist and the Rationalising Christian direct their attacks, — were originally delivered, and are now published.

The desire expressed for their publication by the existing divinity classes would have been long since complied with, but for the addition of certain arduous Academic duties to the ordinary engagements of the Author's Collegiate situation. To those who are so well acquainted with the laborious employment which those duties and engagements necessarily impose no apology, can be requisite on the ground of delay. More than twelve months have elapsed since the greater part of these sheets were committed to the press: and the prosecution of the subject has been unavoidably suspended during a considerable portion of the intervening period.

The *form* in which the work is now presented seems more to require explanation. The first design extended only to the publication of the two Discourses, with a few occasional and supplementary remarks: and, on this plan, the Sermons were sent to press. But, on farther consideration, it appeared advisable to enter into a more accurate and extensive examination of the subject; even though a short text should thereby be contrasted with a disproportionate body of Notes. The great vice of the present

day is a presumptuous precipitancy of judgment: and there is nothing from which the cause of Christianity, as well as of general knowledge, has suffered more severely, than from that impatience of investigation, and that confidence of decision upon hasty and partial views, which mark the literary character of an age, undeservedly extolled for its improvements in reasoning and philosophy. A false taste in morals is naturally connected with a false taste in literature: and the period of vicious dissipation is not likely to prove the era of dispassionate and careful inquiry. There is, however, no short way to truth. The nature of things will not accommodate itself to the laziness, the interests, or the vices of men. The paths, which lead to knowledge, are unalterably fixed; and can be traced only by slow and cautious steps.

From these considerations, it was judged expedient to submit the subject of these discourses, and the crude and superficial reasonings which have of late been exercised upon it, to a stricter and more minute test of inquiry. For this purpose the present plan has been adopted, as best suited to that exactness of critical investigation which is due to the importance of the subject, and as the most fitly calculated to direct the thoughts of the student to the most useful topics of inquiry, and the most profitable sources of information. Such a plan, I have little doubt, will be favourably received by those whose

minds, trained in the habits of close deduction, and exercised in the researches of accurate science, cannot but be readily disposed to accept, in the place of general assertion and plausible declamation, a careful review of facts, and a cautious examination of Scripture.

One circumstance, which is of no mean value in the method here pursued, is, that it enables us, without interrupting the thread of inquiry, to canvass and appreciate the pretensions of certain modern writers, whose high tone of self-admiration, and loud vauntings of superior knowledge, have been but too successful in obtaining for them a partial and temporary ascendency in public opinion; and who have employed the influence derived from that ascendency, to weaken the truths of Christianity, and to subvert the dearest interests of man. I trust that you, my young readers, will see enough in the *Illustrations* and *Explanatory Dissertations* accompanying these *Discourses*, to convince you of the emptiness of their claims to that superiority, which, did they possess it, would be applied to purposes so injurious. You will, probably, see sufficient reason to pronounce, that their pretensions to philosophic distinction, and their claims to critical pre-eminence, stand on no better grounds than their assumption of the exclusive profession of a *pure* Christianity. The confident and overbearing language of such men you will then regard as you ought: and,

from the review of their reasonings, and the detail of their religious opinions, you will naturally be led to feel the full value of the duly regulated discipline of the youthful understanding, in those severer exercises of scientific study, which give vigour to the intellect, and steadiness to the judgment; and the still greater value of that early reverence for the mysterious sublimities of religion, which teaches the humility becoming man's highest powers, when directed to the yet higher things of God. — The half learning of modern times has been the fruitful parent of multiplied evils: and it is not without good cause, that the innovating theorist of the present day makes it his first object to abridge the work of education, and, under the pretence of introducing a system of more immediate practical utility, to exclude that wholesome discipline, and regular institution, which are essential to conduct the faculties of the young mind to sound and manly strength.

I cannot conclude this prefatory address, without indulging in the gratifying reflection, that, whilst the deceptions of wit and the fascinations of eloquence, combined with a wily sophistry and an imposing confidence, have but too frequently produced their pernicious effects, to the detriment of a true Christian faith, on the minds of the inexperienced and unreflecting; these audacious attempts have seldom found, in this place, any other reception than that of contempt

and aversion. And with true pleasure I feel myself justified in pronouncing with confidence, that, so long as the Students of this Seminary, intended for the office of the ministry, continue to evince the same serious attention to religious subjects, which has of late years so honourably distinguished numbers of your body, and so profitably rewarded the zealous labours of your instructers in sacred literature, Christianity will have little to fear in this land from such attempts.

That you may gloriously persevere in these laudable efforts to attain the most useful of all learning, and in the conscientious endeavour to qualify yourselves for the due discharge of the most momentous of all duties; that so the work of God may not suffer in your hands; and that, being judged fit dispensers of that *wisdom which is from above*, you may hereafter be enabled to *turn many to righteousness*, and finally to obtain the recompense of the *good and faithful servants* of Christ, is the ardent wish and prayer of your very sincere friend,

THE AUTHOR.

April 22. 1801.

ADVERTISEMENT

TO THE

SECOND EDITION.

It is now nearly seven years since application was made to the Author, by his Bookseller, for a new Edition of the DISCOURSES ON THE SCRIPTURAL DOCTRINES OF ATONEMENT AND SACRIFICE. As it was his design to introduce into the work considerable alterations in point of *form*, and considerable additions in point of *matter*, he deferred complying with the Bookseller's desire, until he should be able to accomplish this intention. The same impediments, to which, in the PREFATORY ADDRESS TO THE STUDENTS, he had occasion formerly to advert, again operated to produce delay, and have occasioned this late appearance of the promised publication. The work which now issues from the press was, he is almost ashamed to avow, committed to it in June, 1807. — It is only to those, however, who are unacquainted with the nature of the Author's academic occupations, that he feels any explanation to be necessary upon this head.

SEPT. 21. 1809.

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TO THE

THIRD EDITION.

In the Edition now given to the public, additional matter, which, it is hoped, may bestow some additional value, has been introduced; and a few changes, (conceived to be improvements) in form and arrangement, have been adopted. The principal additions will be found in Numbers VII. VIII. XII. XIV. XVII. XXVII. XXX. XLI. XLII. LIII. LXV. LXIX. and its Postscript; and in the last forty pages of the Appendix. The Index of *Matters*, and List of *Books*, are likewise enlarged: and a new Index of *Texts* is introduced. The alterations of arrangement chiefly affect Numbers XXXV. LIX. LXIX. — The Syriac quotations are printed in their proper character; which could not be done in the former Editions, from the want of a Syriac type. It should be remarked also, for the better understanding of certain parts of the work, especially the notes in page 160. and page 479. of the first volume, that the Edition was sent to press early in the year 1810; although, from unavoidable delays, it only now makes its appearance.

January 1. 1812.

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TO THE

FOURTH EDITION.

It was not the Author's intention, on putting this Edition to press, to add so much to the dimensions of a work already considerably enlarged. But the extraordinary and increasing exertions of that Body, against whose pernicious errors it is principally directed, have forced upon him what has exceeded his original design: and that which was at first calculated upon as likely to form little more than a pamphlet, has unavoidably grown into a volume.

June 1. 1816.

CONTENTS.

VOL. I.

PREFATORY REMARKS, respecting the Author.....Page v
DEDICATION ix
PREFATORY ADDRESS to the Students in Divinity, in the University of Dublin..... xi
ADVERTISEMENT to the Second Edition xix
ADVERTISEMENT to the Third Edition xxi
ADVERTISEMENT to the Fourth Edition..... xxiii
DISCOURSE I.—On the Scriptural doctrine of ATONEMENT 1
DISCOURSE II.—On the Scriptural doctrine of SACRIFICE 41

ILLUSTRATIONS and EXPLANATORY DISSERTATIONS.

No. I.—On the PRE-EXISTENCE OF CHRIST, and the species of arguments by which this article of the Christian Doctrine has been opposed..... 69
No. II.—Unitarian objections to the *religious observance of stated days*..... 88
No. III.—On the importance of the doctrine of REDEMPTION 90
No. IV.—Pardon not *necessarily* consequent upon Repentance 92
No. V.—The sense entertained by mankind of the *natural* inefficacy of Repentance, proved from the history of HUMAN SACRIFICES 96
No. VI.—On the *multiplied operation* of the Divine acts 128
No. VII.—Deistical reasoning instanced in CHUBB..... 129
No. VIII.—On the consistency of *Prayer* with the *Divine immutability* 134
No. IX.—On the granting of the *Divine forgiveness* through a *Mediator or Intercessor*..... 139
No. X.—On UNITARIANS, or *Rational Dissenters*..... 146

No. XI.—On the distinction between UNITARIANS and SOCINIANS ..... Page 148
No. XII.—On the *corruption* of man's *natural* state ... 152
No. XIII.—On the *misrepresentation* of the doctrine of *Atonement* by *Unitarians* 168
No. XIV.—On the *disrespect of Scripture* manifested by *Unitarian* Writers 170
No. XV.—On the *Heathen notions of merit* entertained by *Unitarians* 175
No. XVI.—On Dr. JOHN TAYLOR'S scheme of *Atonement* 177
No. XVII.—The doctrine of *Atonement falsely* charged with the presumption of pronouncing on the *necessity* of Christ's death 185
No. XVIII.—On the mode of reasoning, whereby the *sufficiency of good works without mediation* is attempted to be defended from Scripture 191
No. XIX.—The *want of a discoverable connexion* between the means and the end, *equally applies to every Scheme of Atonement* 196
No. XX.—On the Scripture phrase of *our being reconciled* to God 199
No. XXI.—On the true *distinction* between the *laying aside our enmity* to God, and *being reconciled* to God 203
No. XXII.—On the proofs from Scripture, that *the Sinner is the object of the Divine displeasure* 204
No. XXIII.—Instance from the book of Job, of *Sacrifice* being *prescribed, to avert God's Anger* 208
No. XXIV.—On the Attribute of the DIVINE JUSTICE 210
No. XXV.—On the *text in John*, describing our Lord as *the Lamb of God*, which taketh away the sins of the world 212
No. XXVI.—On the meaning of the word PROPITIATION in the New Testament 216
No. XXVII.—On the *texts* describing Christ's death as a SACRIFICE FOR SIN 218
No. XXVIII.—On the word ΚΑΤΑΛΛΑΓΗ translated as *Atonement* in Rom. v. 11 238

No. XXIX.—On the *Denial* that *Christ's death* is described in Scripture as a SIN-OFFERING ..... Page 240
No. XXX.—On the *sense* in which Christ is said in Scripture to have DIED FOR US 242
No. XXXI.—On the pretence of FIGURATIVE ALLUSION in the Sacrificial terms of the New Testament 247
No. XXXII.—Arguments to prove the *sacrificial language* of the New Testament *figurative*, urged by H. TAYLOR and DR. PRIESTLEY 251
No. XXXIII.—On the sense entertained generally by all, and more especially instanced amongst the Jews, of the NECESSITY OF PROPITIATORY EXPIATION 251
No. XXXIV.—On H. Taylor's objection, of the *want of a literal correspondence* between the MOSAIC SACRIFICE and the DEATH of CHRIST 286
No. XXXV.—On the arguments by which it is attempted to prove the PASSOVER NOT TO BE A SACRIFICE 290
No. XXXVI.—On the meaning of the word translated ATONEMENT, in the OLD TESTAMENT 314
No. XXXVII.—On the efficacy of the MOSAIC ATONEMENT, as applied to cases of MORAL TRANSGRESSION 326
No. XXXVIII.—On the VICARIOUS IMPORT of the *Mosaic sacrifices* 344
No. XXXIX.—On the *imposition of hands* upon the *head of the victim* 358
No. XL.—On the *sufficiency of the proof* of the PROPITIATORY NATURE OF THE MOSAIC SACRIFICES, independent of the argument which establishes their *vicarious import* 369
No. XLI.—On the *divine institution of sacrifice*, and the *traces* thereof discoverable in the *heathen corruptions of the rite* 370
No. XLII.—On the *Death of Christ*, as a TRUE PROPITIATORY SACRIFICE for the sins of mankind 385

No. XLIII.—On the *inconsistency* of the reasoning whereby the *death of Christ* is maintained to have been BUT FIGURATIVELY *a sacrifice* ..... Page 471
No. XLIV.—On the *nature* of the SACRIFICE FOR SIN 472
No. XLV.—On the *effect* of the doctrine of *Atonement*, in producing sentiments *favourable to Virtue and Religion*..... 473
No. XLVI.—On the supposition that *sacrifice originated in* PRIESTCRAFT 477
No. XLVII.—On the supposition that the *Mosaic sacrifices originated* in HUMAN INVENTION 478
No. XLVIII.—*Sacrifices* explained as GIFTS by various writers 493

VOL. II.

No. XLIX.—*Sacrifices* explained as FEDERAL RITES ... 1
No. L.—BISHOP WARBURTON'S Theory of the *Origin of Sacrifice* 8
No. LI.—The supposition that *sacrifices originated* in GIFTS *erroneous* 9
No. LII.—On the *date* of the *permission of* ANIMAL FOOD to man..... 11
No. LIII.—On the DIVINE ORIGIN OF LANGUAGE 24
No. LIV.—On the *natural unreasonableness* of the *Sacrificial rite*..... 47
No. LV.—On the *universality* of Sacrifice 48
No. LVI.—On the *universality* of the notion of the EXPIATORY VIRTUE of Sacrifice..... 51
No. LVII.—On the *objections* against the supposition of the DIVINE INSTITUTION OF SACRIFICE..... 53
No. LVIII.—On the SACRIFICE OF ABEL as evincing the *divine institution* of Sacrifice..... 64
No. LIX.—On the *history* and the *book* of JOB..... 67
No. LX.—On *Grotius*'s strange *misconception* of the nature of *Abel's sacrifice* 173
No. LXI.—On the *difference* in the divine reception of the *sacrifices* of CAIN and ABEL 178

No. LXII.—On the true meaning of the phrase, ΠΛΕΙΟΝΑ ΘΥΣΙΑΝ attributed to the *Sacrifice of Abel*, Page 183
No. LXIII.—On the nature and grounds of the FAITH evidenced by the *Sacrifice of Abel* 193
No. LXIV.—On the probable TIME AND OCCASION of the *institution of Sacrifice* 198
No. LXV.—On the true interpretation of the passage GEN. iv. 7., containing *God's expostulation with Cain* 203
No. LXVI.—On the *comparison* between the *sacrifice* of ABEL and that of CHRIST 219
No. LXVII.—On the nature of SACRIFICE BEFORE THE LAW: tending to show its *confinement to animal sacrifice*, except in the case of Cain 220
No. LXVIII.—On the DISPROPORTION between the effects of the *Mosaic* and the *Christian Sacrifices* ... 223
No. LXIX.—On the CORRESPONDENCE between the *sacrificial language of the Old Testament*, and that employed in the *New* to describe *Redemption by the Death of Christ*: and the original adaptation of the former to the subject of the latter 231
Postscript to Number LXIX.: on BOLINGBROKE and HUME 265
No. LXX.—On the CORRESPONDENCE between the *Annual Expiation under the Law*, and the *One Great Expiation under the Gospel* 306
No. LXXI.—On the nature and import of the ceremony of the SCAPE GOAT 308
No. LXXII.—Socinian objections urged by a Divine of the Established Church against the doctrine of the *vicarious import* of the Mosaic sacrifices, and against other doctrines of the Church of England 311
No. LXXIII.—The Atonement by the *sacrifice of Christ more strictly vicarious, than that by the Mosaic sacrifices* whereby it was typified 342
No. LXXIV.—CONCLUDING NUMBER 343

APPENDIX, containing an account of the UNITARIAN SCHEME, as described by Mr. BELSHAM 347
On the Unitarian Version of the New Testament 417

VOL. III.

Supplement to the Remarks on the Unitarian Version Page 1

INDEX of the *Principal Matters*..... 353

INDEX of *Texts*..... 383

LIST OF BOOKS..... 398

TWO DISCOURSES

ON THE

SCRIPTURAL DOCTRINES

OF

ATONEMENT AND SACRIFICE;

DELIVERED IN THE

CHAPEL OF TRINITY COLLEGE, DUBLIN,

ON

GOOD FRIDAY,

IN THE YEARS 1798 AND 1799.

DISCOURSE I.

1 Cor. i. 23, 24.

"*But we preach* Christ crucified, *unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called* — Christ *the power of* God, *and the wisdom of* God."

That the sublime mystery of the Redemption should have escaped the comprehension both of the Jew, and of the Greek; that a crucified Saviour should have given offence to the worldly expectant of a triumphant Messiah, whilst the proud philosopher of the schools turned with disdain from the humiliating doctrine which proclaimed the insufficiency of human reason, and threatened to bend its aspiring head before the foot of the Cross, — were events which the matured growth of national prejudice, on the one hand, and the habits of contentious discussion, aided by a depraved moral system, on the other, might, in the natural course of things, have been expected to produce. That the Son of God had descended from heaven; that he had disrobed him-

self [a] of the Glory which he had with the Father, before the world began; that he had assumed the form of the humblest and most degraded of men; that, submitting to a life of reproach, and want, and sorrow, he had closed the scene with a death of ignominy and torture; and, that, through this voluntary degradation and suffering, a way of reconciliation with the Supreme Being had been opened to the whole human race, and an atonement made for those transgressions, from the punishment of which unassisted reason could have devised no means of escape, — these are truths, which prejudice and pride could not fail, at all times, to have rejected; and these are truths, to which the irreligion and self-sufficiency of the present day oppose obstacles not less insurmountable than those which the prejudice of the Jew, and the philosophy of the Greek, presented in the age of the Apostle. For at this day, when we boast a wider diffusion of learning, and more extensive acquirements of moral knowledge, do we not find these fundamental truths of Revelation questioned? Do we not see the haughtiness of lettered scepticism presuming to reject the proffered terms of Salvation, because it cannot trace, with the finger of human science, the connexion between the cross of Christ and the redemption of man? But to these vain and presumptuous aspirings after knowledge placed beyond human reach we are commanded to

[a] No. I.

preach CHRIST CRUCIFIED: which, however it may, to the self-fancied wise ones of this world, appear as foolishness, is yet, to those who will humble their understanding to the dispensations of the Almighty, the grandest display of the divine perfections; *Christ the power of God, and the wisdom of God.*

To us also, my brethren, who profess a conviction of this truth, and who are called on by the return of this day more [b] particularly to recollect the great work of Salvation, wrought out for us by the memorable event which it records, it may not be unprofitable to take a short view of the objections that have been urged against this fundamental [c] doctrine of our religion; that so we may the better discern those snares which beset the Christian path, and that, being guarded against the obstructions which are insidiously raised against that true and gospel faith, whereby alone *we* can hope for acceptance and happiness, we may be able to place the great pillar of our hopes upon a basis which no force can shake, and no art can undermine.

In the consideration of this subject, which every Christian must deem most highly deserving of the closest examination, our attention should be directed to two different classes of objectors: —those who deny the necessity of any mediation whatever; and those who question the particular

[b] No. II. [c] No. III.

nature of that mediation which has been appointed. Whilst the Deist, on the one hand, ridicules the very notion of a Mediator; and the philosophising Christian, on the other, fashions it to his own hypothesis; we are called on to vindicate the word of truth from the injurious attacks of both, and carefully to secure it, not only against the open assaults of its avowed enemies, but against the more dangerous misrepresentations of its false, or mistaken friends.

The objections which are peculiar to the former are, upon this subject, of the same description with those which they advance against every other part of Revelation; bearing with equal force against the system of Natural Religion, which they support, as against the doctrines of Revealed Religion, which they oppose. And, indeed, this single circumstance, if weighed with candour and reflection — that is, if the Deist were truly the Philosopher he pretends to be—might suffice to convince him of his error. For the closeness of the analogy between the works of Nature and the word of the Gospel being found to be such, that every blow which is aimed at the one rebounds with undiminished force against the other, the conviction of their common origin must be the inference of unbiassed understanding.

Thus, when, in the outset of his argument, the Deist tells us, that, as obedience must be the object of God's approbation, and disobedience the ground of his displeasure, it must follow, by na-

tural consequence, that, when men have transgressed the divine commands, repentance and amendment of life will place them in the same situation, as if they had never offended;—he does not recollect that actual experience of the course of Nature directly contradicts the assertion, and that, in the common occurrences of life, the man, who, by intemperance, and voluptuousness, has injured his character, his fortune, and his health, does not find himself instantly restored to the full enjoyment of these blessings on repenting of his past misconduct, and determining on future amendment. Now, if the attributes of the Deity demand that the punishment should not outlive the crime, on what ground shall we justify this temporal dispensation? The difference in *degree* cannot affect the question in the least. It matters not whether the punishment be of long, or of short duration; whether in this world, or in the next. If the justice or the goodness of God require that punishment should not be inflicted, when repentance has taken place; it must be a violation of those attributes, to permit any punishment whatever, the most slight, or the most transient. Nor will it avail to say, that the evils of *this life* attendant upon vice are the effects of an established constitution, and follow in the way of natural consequence. Is not that established constitution, itself, the effect of the divine decree? And are not its several operations as much the

appointment of its Almighty Framer, as if they had individually flowed from his immediate direction? But, besides, what reason have we to suppose that God's treatment of us in a future state will not be of the same nature as we find it in this; according to established rules, and in the way of natural consequence? Many circumstances might be urged, on the contrary, to evince the likelihood that it will. But this is not necessary to our present purpose. It is sufficient that the Deist cannot *prove* that it will *not*. Our experience of the present state of things evinces that indemnity is not the consequence of repentance here: can he adduce a counter-experience to show that it will be so hereafter? The justice and goodness of God are not then *necessarily* concerned, in virtue of the sinner's repentance, to remove all evil consequent upon sin in the next life; or else the arrangement of events in this, has not been regulated by the dictate of justice and goodness. If the Deist admits the latter, what becomes of his Natural Religion?

Now let us inquire, whether the conclusions of abstract reasoning will coincide with the deductions of experience. If obedience be at all times our duty, in what way can present repentance release us from the punishment of former transgressions?[d] Can repentance annihilate what is past? Or, can we do more by present obe-

[d] No. IV.

dience, than acquit ourselves of present obligation? Or, does the contrition we experience, added to the positive duties we discharge, constitute a surplusage of merit, which may be transferred to the reduction of our former demerit? And is the justification of the Philosopher, who is too enlightened to be a Christian, to be built, after all, upon the absurdities of supererogation? "We may as well affirm," says a learned Divine, "that our former obedience atones for our present sins, as that our present obedience makes amends for antecedent transgressions." And it is surely with a peculiar ill grace, that this sufficiency of repentance is urged by those, who deny the *possible* efficacy of Christ's mediation; since the ground, on which they deny the latter, equally serves for the rejection of the former: the *necessary connexion* between the merits of one being and the acquittal of another not being less conceivable than that which is imagined to subsist between obedience at one time, and the forgiveness of disobedience at another.

Since, then, upon the whole, experience (so far as it extends) goes to prove the natural inefficacy of repentance to remove the effects of past transgressions; and the abstract reason of the thing can furnish no link, whereby to connect present obedience with forgiveness of former sins; it follows, that, however the contemplation of God's infinite goodness and love might excite

some faint hope that mercy would be extended to the sincerely penitent, the animating *certainty* of this momentous truth, without which the religious sense can have no place, can be derived from the express communication of the Deity alone.[c]

But it is yet urged by those who would measure the proceedings of divine wisdom by the standard of their own reason, that, admitting the necessity of a Revelation on this subject, it had been sufficient for the Deity to have made known to man his benevolent intention; and that the circuitous apparatus of the scheme of redemption must have been superfluous for the purpose of rescuing the world from the terrors and dominion of sin; when this might have been effected, in a way infinitely more simple, and intelligible, and better calculated to excite our gratitude and love, merely by proclaiming to mankind a free pardon, and perfect indemnity, on condition of repentance and amendment.

To the disputer, who would thus prescribe to God the mode by which he can best conduct his creatures to happiness, we might, as before, reply, by the application of his own argument to the course of ordinary events; and we might demand of him to inform us, wherefore the Deity should have left the sustenance of life depending on the tedious process of human labour and contrivance, in rearing from a small seed, and con-

[c] No. V.

ducting to the perfection fitting it for the use of man, the necessary article of nourishment, when the end might have been at once accomplished by its instantaneous production. And will he contend that bread has not been ordained for the support of man, because, instead of the present circuitous mode of its production, it might have been rained down from heaven, like the manna in the wilderness? On grounds such as these, the Philosopher (as he wishes to be called) may be safely allowed to object to the notion of forgiveness by a Mediator.

With respect to every such objection as this, it may be well, once for all, to make this general observation.—We find, from the whole course of nature, that God governs the world, not by independent acts, but by connected system. The instruments which he employs, in the ordinary works of his providence, are not physically necessary to his operations. He might have acted without them if he pleased. He might, for instance, have created all men, without the intervention of parents: but where then had been the beneficial connexion between parents and children; and the numerous advantages resulting to human society, from such connexion? The difficulty lies here: the *uses*, arising from the *connexions* of God's acts may be various; and such are the *pregnancies* of his works, that a *single act* may answer a prodigious variety of purposes. Of these several purposes we are, for the most

part, ignorant: and from this ignorance are derived most of our weak objections against the ways of his providence; whilst we foolishly presume, that, like human agents, he has but one end in view.[f]

This observation we shall find of material use, in our examination of the remaining arguments adduced by the Deist, on the present subject. And there is none to which it more forcibly applies than to that, by which he endeavours to prove the notion of a Mediator to be inconsistent with the *divine immutability*. It is either, he affirms,[g] agreeable to the will of God, to grant salvation on repentance, and then he *will* grant it without a Mediator: or it is not agreeable to his will, and then a Mediator can be of no avail, unless we admit the mutability of the divine decrees.

But the objector is not, perhaps, aware how far this reasoning will extend. Let us try it in the case of prayer. All such things as are agreeable to the will of God must be accomplished, whether we pray or not; and, therefore, our prayers are useless, unless they be supposed to have the power of altering his will. And, indeed, with equal conclusiveness it might be proved, that Repentance itself must be unnecessary. For, if it be fit that our sins should be forgiven, God will forgive us without repentance; and if it be unfit, repentance can be of no avail.[h]

[f] No. VI. [g] No. VII. [h] No. VIII.

The error in all these conclusions is the same. It consists in mistaking a conditional for an absolute decree, and in supposing God to ordain an end unalterably, without any concern as to the intermediate steps whereby that end is to be accomplished. Whereas the *manner* is sometimes as necessary as the *act* proposed: so that if not done in that particular way, it would not have been done at all. Of this observation abundant illustration may be derived as well from natural, as from revealed religion. "Thus, we know, from natural religion, that it is agreeable to the will of God, that the distresses of mankind should be relieved: and yet we see the destitute, from a wise constitution of Providence, left to the precarious benevolence of their fellow-men; and if not relieved by *them*, they are not relieved *at all*. In like manner, in Revelation, in the case of Naaman the Syrian, we find that God was willing he should be healed of his leprosy; but yet he was not willing that it should be done, except in *one particular manner*. Abana and Pharpar were as famous as any of the rivers of Israel. Could he not wash in them, and be clean? Certainly he might, if the design of God had been no more than to heal him. Or it might have been done without any washing at all. But the healing was not the only design of God, nor the most important. The *manner* of the cure was of more consequence in the moral design of God, than the *cure* itself: the effect being produced, for the sake of manifesting to

the whole kingdom of Syria the great power of the God of Israel, by which the cure was performed." And, in like manner, though God willed that the penitent sinner should receive forgiveness, we may see good reason, why, agreeably to his usual proceeding, he might will it to be granted in one particular manner only, — through the intervention of a Mediator.[i]

Although, in the present stage of the subject, in which we are concerned with the objections of the DEIST, the argument should be confined to the deductions of natural reason; yet I have added this instance from Revelation, because, strange to say, some who assume the name of Christians, and profess not altogether to discard the written word of Revelation, adopt the very principle which we have just examined. For what are the doctrines of that description of Christians,[k] in the sister country, who glory in having brought down the high things of God to the level of man's understanding? — That Christ was a person sent into the world, to promulgate the will of God; to communicate new lights, on the subject of religious duties; by his life, to set an example of perfect obedience; by his death, to manifest his sincerity; and by his resurrection, to convince us of the great truth which he had been commissioned to teach, — our rising again to future life. This, say they, is the sum and substance of Christianity. It furnishes a purer

[i] No. IX. [k] No. X.

morality, and a more operative enforcement: its morality more pure, as built on juster notions of the divine nature; and its enforcement more operative, as founded on a *certainty* of a state of retribution.[1]—And is, then, Christianity nothing but a new and more formal promulgation of the religion of nature? Is the death of Christ but an attestation of his truth? And are we, after all, left to our own merit for acceptance; and obliged to trust, for our salvation, to the perfection of our obedience? Then, indeed, has the great Author of our Religion in vain submitted to the agonies of the cross; if, after having given to mankind a law which leaves them less excusable in their transgressions, he has left them to be judged by the rigour of that law, and to stand or fall by their own personal deserts.

It is said, indeed, that, as by this new dispensation the certainty of pardon, on repentance, has been made known, mankind has been informed of all that is essential in the doctrine of mediation. But, granting that no more was intended to be conveyed than the sufficiency of repentance, yet it remains to be considered *in what way* that repentance was likely to be brought about. Was the bare declaration, that God would forgive the repentant sinner, sufficient to ensure his amendment? Or was it not rather calculated to render him easy under guilt, from the facility of reconciliation? What was there to alarm, to

[1] No. XI.

rouse, the sinner from the apathy of habitual transgression? What was there to make that impression which the nature of God's moral government demands? Shall we say, that the grateful sense of divine mercy would be sufficient; and that the generous feelings of our nature, awakened by the supreme goodness, would have secured our obedience? that is, shall we say, that the love of virtue, and of right, would have maintained man in his allegiance? And have we not, then, had abundant experience of what man can do, when left to his own exertions, to be cured of such vain and idle fancies? What is the history of man, from the creation to the time of Christ, but a continued trial of his natural strength? And what has been the *moral* of that history, but that man is strong, only as he feels himself weak? — strong, only as he feels that his nature is corrupt, and, from a consciousness of that corruption, is led to place his whole reliance upon God? What is the description, which the Apostle of the Gentiles has left us, of the state of the world at the coming of our Saviour? — *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful — who, knowing the judgment of God, that they which commit*

such things are worthy of death, not only do the same, but have pleasure in them that do them. †

Here were the fruits of that natural goodness of the human heart, which is the favourite theme and fundamental principle with that class of Christians with whom we are at present concerned. And have we not, then, had full experiment of our natural powers? [m]And shall we yet have the madness to fly back to our own sufficiency, and our own merits, and to turn away from that gracious support, which is offered to us through the mediation of Christ? No: lost as men were, at the time when Christ appeared, to all sense of true Religion; lost as they must be to it, at all times, when left to a proud confidence in their own sufficiency; nothing short of a strong, and salutary terror could awaken them to virtue. Without some striking expression of God's abhorrence of sin, which might work powerfully on the imagination, and on the heart, what could prove a sufficient counteraction to the violent impulse of natural passions? what, to the entailed depravation, which the history of man, no less than the voice of Revelation, pronounces to have infected the whole human race? Besides, without a full and adequate sense of guilt, the very notion of forgiveness, as it relates to us, is unintelligible. We can have no idea of forgiveness, unless conscious of something to be

† Rom. i. 29, 30, 31, 32. [m] No. XII.

forgiven. Ignorant of our forgiveness, we remain ignorant of that goodness which confers it. And thus, without some proof of God's hatred for sin, we remain unacquainted with the greatness of his love.

The simple promulgation, then, of forgiveness on repentance, could not answer the purpose. Merely to *know* the condition could avail nothing. An *inducement*, of sufficient force to ensure its *fulfilment*, was essential. The system of *sufficiency* had been fully tried, to satisfy mankind of its folly. It was now time to introduce a new system, the system of *humility*. And for this purpose, what expedient could have been devised more suitable, than that which has been adopted? — the sacrifice of the Son of God, for the sins of men: proclaiming to the world, by the greatness of the ransom, the immensity of the *guilt*;[n] and thence, at the same time, evincing, in the most fearful manner, God's utter abhorrence of sin, in requiring such expiation; and the infinity of his love, in appointing it.

To this expedient for man's salvation, though it be the clear and express language of Scripture, I have as yet sought no support from the authority of Scripture itself. Having hitherto had to contend with the Deist, who denies all Revelation, and the pretending Christian, who, rationalising away its substance, finds it a mere moral system, and can discover in it no trace of a Redeemer,

[n] No. XIII.

to urge the declarations of Scripture, as to the particular nature of redemption, would be to no purpose. Its authority disclaimed by the one and evaded by the other, each becomes unassailable on any ground, but that which he has chosen for himself, —the ground of general reason.

But we come now to consider the objections of a class of Christians, who, as they profess to derive their arguments from the language and meaning of [o] Scripture, will enable us to try the subject of our discussion by the only true standard, the word of Revelation. And, indeed, it were most sincerely to be wished, that the doctrines of Scripture were at all times collected purely from the Scripture itself; and that preconceived notions, and arbitrary theories, were not first to be formed, and then the Scripture pressed into the service of each fanciful dogma. If God has vouchsafed a Revelation, has he not thereby imposed a duty of submitting our understandings to its perfect wisdom? Shall weak, short-sighted man presume to say, — "If I find the discoveries of Revelation correspond to my notions of what is right and fit, I will admit them: but if they do not, I am sure they cannot be the genuine sense of Scripture: and I am sure of it on this principle, — that the wisdom of God cannot disagree with itself?" That is, to express it truly, that the wisdom of God cannot but agree with what this

[o] No. XIV.

judge of the actions of the Almighty deems it wise for him to do. The language of Scripture must, then, by every possible refinement, be made to surrender its fair and natural meaning, to this predetermination of its necessary import. But the word of Revelation being thus pared down to the puny dimensions of human reason, how differs the Christian from the Deist? The only difference is this: that whilst the one denies that God hath given us a Revelation; the other, compelled by evidence to receive it, endeavours to render it of no effect. But in both, there is the same self-sufficiency, the same pride of understanding, that would erect itself on the ground of human reason, and that disdains to accept the divine favour on any conditions but its own. In both, in short, the very characteristic of a Christian spirit is wanting — HUMILITY. For in what consists the entire of Christianity but in this, — that, feeling an utter incapacity to work out our own salvation, we submit our whole selves, our hearts, and our understandings, to the divine disposal; and that, relying on God's gracious assistance, ensured to our honest endeavours to obtain it, through the mediation of Christ Jesus, we look up to him, and to him alone, for safety? Nay, what is the very *notion* of religion, but this humble reliance upon God? Take this away, and we become a race of independent beings, claiming, as a debt, the reward of our good works[p]; a sort

[p] No. XV.

of contracting party with the Almighty, contributing nought to his glory, but anxious to maintain our own independence, and our own rights. And is it not to subdue this rebellious spirit, which is necessarily at war with Virtue and with God, that Christianity has been introduced? Does not every page of Revelation peremptorily pronounce this? And yet, shall we exercise this spirit, even upon Christianity itself? God forbid! If our pride of understanding, and self-sufficiency of reason, are not made to prostrate themselves before the awfully mysterious truths of Revelation; if we do not bring down the rebellious spirit of our nature, to confess that the *wisdom of man* is but *foolishness with God*, we may bear the name of Christians, but we want the essence of Christianity.

These observations, though they apply, in their full extent, only to those who reduce Christianity to a system purely rational, are yet, in a certain degree, applicable to the description of Christians, whose notion of redemption we now come to consider. For what but a preconceived theory, to which Scripture had been compelled to yield its obvious and genuine signification, could ever have led to the opinion, that, in the death of Christ, there was *no expiation for sin*; that the word *sacrifice* has been used by the writers of the New Testament merely in a figurative sense; and that the whole doctrine of the

Redemption amounts but to this, — "that God, willing to pardon repentant sinners, and at the same time willing to do it only in that way which would best promote the cause of virtue, appointed that Jesus Christ should come into the world; and that *he*, having taught the pure doctrines of the Gospel, having passed a life of exemplary virtue, having endured many sufferings, and finally death itself, to prove his truth, and perfect his obedience; and having risen again, to manifest the certainty of a future state; has, not only, by his example, proposed to mankind a pattern for imitation; but has, by the merits of his obedience, obtained, through his intercession, as a reward, a kingdom or government over the world, whereby he is enabled to bestow pardon, and final happiness, upon all who will accept them, on the terms of sincere repentance?"[q] That is, in other words, we receive salvation through a Mediator: the mediation is conducted through intercession: and that intercession is successful, in recompense of the meritorious obedience of our Redeemer.

Here, indeed, we find the notion of redemption admitted: but in setting up, for this purpose, the doctrine of *pure intercession* in opposition to that of *atonement*, we shall perhaps discover, when properly examined, some small tincture of that mode of reasoning, which, as we have seen, has led the modern Socinian to contend

[q] No. XVI.

against the idea of Redemption at large; and the Deist, against that of Revelation itself.

For the present, let us confine our attention to the *objections* which the patrons of this new system bring against the principle of atonement, as set forth in the doctrines of that Church to which we more immediately belong. As for those which are founded in views of general reason, a little reflection will convince us, that there is not one, which can be alleged against the latter, that may not be urged, with equal force, against the former: not a single difficulty, with which it is attempted to encumber the one, that does not equally embarrass the other. This having been evinced, we shall then see how little reason there was for relinquishing the plain and natural meaning of Scripture; and for opening the door to a latitude of interpretation, in which it is but too much the fashion to indulge at the present day, and which, if persevered in, must render the word of God a nullity.

The first and most important of the objections we have now to consider, is that which represents the doctrine of atonement as founded on the *divine implacability* — inasmuch as it supposes, that, to appease the rigid justice of God, it was requisite that punishment should be inflicted; and that, consequently, the sinner *could* not by any means have been released, had not Christ suffered in his stead.[r] Were

[r] No. XVII.

this a faithful statement of the doctrine of atonement, there had, indeed, been just ground for the objection. But that this is not the fair representation of candid truth, let the objector feel, by the application of the same mode of reasoning to the system which he upholds. If it was necessary to the forgiveness of man, that Christ should suffer; and through the merits of his obedience, and as the fruit of his intercession, obtain the power of granting that forgiveness; does it not follow, that, had not Christ thus suffered, and interceded, we could not have been forgiven? And has *he* not then, as it were, taken us out of the hands of a severe and strict Judge; and is it not to *him* alone that we owe our pardon? Here the argument is exactly parallel, and the objection of implacability equally applies. Now what is the answer? "That although it is through the merits and intercession of Christ, that we are forgiven; yet these were not the *procuring cause*, but the *means*, by which God, originally disposed to forgive, thought it right to bestow his pardon." Let then the word *intercession* be changed for *sacrifice*, and see whether the answer be not equally conclusive.

The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have *made* God placable; but merely viewed as the *means*, appointed by divine wisdom, through which to bestow forgiveness.

And agreeably to this, do we not find this sacrifice every where spoken of, as ordained by God himself? — *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* * — and, *herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins* †; — and again we are told, that *we are redeemed with the precious blood of Christ, as of a Lamb without blemish, and without spot — who verily was foreordained before the foundation of the world* ‡ — and again, that Christ is *the Lamb slain from the foundation of the world.* § Since, then, the notion of the efficiency of the sacrifice of Christ, contained in the doctrine of atonement, stands precisely on the same foundation with that of pure intercession, — merely as the *means* whereby God has thought fit to grant his favour and gracious aid to repentant sinners, and to fulfil that merciful intention which he had at all times entertained towards his fallen creatures; and since, by the same sort of representation, the charge of implacability in the Divine Being is as applicable to the one scheme, as to the other; that is, since it is a calumny most foully cast upon both; we may estimate with what candour this has been made, by those who hold the one doctrine, the fundamental ground of their ob-

* John, iii. 16. † 1 John, iv. 10.
‡ 1 Pet. i. 18, 19, 20. § Revel. xiii. 8.

jections against the other. For it is on the ground of the expression of God's unbounded love to his creatures every where through Scripture, and of his several declarations that he forgave them *freely*, that they principally contend, that the notion of expiation by the sacrifice of Christ cannot be the genuine doctrine of the New Testament.[s]

But still it is demanded, "in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing a Being, who otherwise would not have forgiven us?"—To this the answer of the Christian is, "I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins: it is enough, that this is declared by God to be the medium through which my salvation is effected. I pretend not to dive into the councils of the Almighty. I submit to his wisdom: and I will not reject his grace, because his mode of vouchsafing it is not within my comprehension." But now let us try the doctrine of pure intercession by this same objection. It has been asked, how can the sufferings of one Being be conceived to have any connexion with the forgiveness of another? Let us likewise inquire, how the meritorious obedience of one Being can be conceived to have any connexion with the pardon of the transgressions of another[t]: or whether the prayer

[s] No. XVIII. [t] No. XIX.

of a righteous being in behalf of a wicked person can be imagined to have more weight in obtaining forgiveness for the transgressor, than the same supplication, seconded by the offering up of life itself, to procure that forgiveness? The fact is, the want of discoverable connexion has nothing to do with either. Neither the sacrifice, nor the intercession, has, so far as we can comprehend, any *efficacy* whatever. All that we know, or can know of the one, or of the other, is, that it has been appointed as the means by which God has determined to act with respect to man. So that to object to the one, because the mode of operation is unknown, is not only giving up the other, but the very notion of a Mediator; and, if followed on, cannot fail to lead to pure Deism, and, perhaps, may not stop even there.

Thus we have seen, to what the general objections against the doctrine of atonement amount. The charges of *divine implacability*, and of *inefficacious means*, we have found to bear with as little force against this, as against the doctrine which it is attempted to substitute in its room.

We come now to the objections which are drawn from the immediate language of Scripture, in those passages in which the nature of our redemption is described. And first, it is asserted, that it is nowhere said in Scripture, that God is reconciled *to us* by Christ's Death, but that we are every where said to be reconciled *to God*.[v] Now, in

[v] No. XX.

this objection, which clearly lays the whole stress upon *our obedience*, we discover the secret spring of this entire system, which is set up in opposition to the scheme of atonement: we see that reluctance to part with the proud feeling of merit, with which the principle of Redemption by the sacrifice of Christ is openly at war; and, consequently, we see the essential difference there is between the two doctrines at present under consideration; and the necessity there exists for separating them by the clearest marks of distinction. But, to return to the objection that has been made: it very fortunately happens, that we have the meaning of the words in their Scripture use, defined by no less an authority than that of our Saviour himself. —*If thou bring thy gift to the altar, and there rememberest that thy brother hath* AUGHT AGAINST THEE, *leave there thy gift before the altar, and go thy way —first* BE RECONCILED TO *thy brother, and then come and offer thy gift.* * Now, from this plain instance, in which the person *offending* is expressly described as the party to *be reconciled to* him who had been *offended*, by agreeing to his terms of accommodation, and thereby making his peace with him, it manifestly appears in what sense this expression is to be understood, in the language of the New Testament. The very words, then, produced for the purpose of showing that there was no displeasure on the part of God, which it was necessary by

* Matt. v. 23, 24.

some means to avert, prove the direct contrary: and our *being reconciled to God,* evidently does not mean, our giving up our sins, and thereby laying aside *our* enmity[w] to God (in which sense the objection supposes it to be taken), but the turning away *his* displeasure, whereby we are enabled to regain his favour. And, indeed, it were strange had it not meant this. What! are we to suppose the God of the Christian, like the Deity of the Epicurean, to look on with indifference upon the actions of this life, and not to be offended at the sinner? The displeasure of God, it is to be remembered, is not, like man's displeasure, a resentment or passion; but a judicial disapprobation: which if we abstract from our notion of God, we must cease to view him as the moral governor of the world. And it is from the want of this distinction which is so highly necessary, and the consequent fear of degrading the Deity, by attributing to him what might appear to be the weakness of passion, that they, who trust to reason more than to Scripture, have been withheld from admitting any principle that implied displeasure on the part of God. Had they attended but a little to the plain language of Scripture, they might have rectified their mistake. They would there have found the wrath of God against the disobedient spoken of in almost every page.[x] They would have found also a case, which is exactly in point to the main argument

[w] No. XXI. [x] No. XXII.

before us; in which there is described, not only the wrath of God, but, the turning away of his displeasure by the mode of sacrifice. The case is that of the three friends of Job, — in which God expressly says that his *wrath is kindled against the friends of Job, because they had not spoken of him the thing that was right**; — and at the same time directs them to offer up a sacrifice, as the way of averting his anger.[y]

But then it is urged, that God is every where spoken of as a Being of infinite love. True; and the whole difficulty arises from building on partial texts. When men perpetually talk of God's justice as being necessarily modified by his goodness[z], they seem to forget that it is no less the language of Scripture, and of reason, that his goodness should be modified by his justice. Our error on this subject proceeds from our own narrow views, which compel us to consider the attributes of the Supreme Being as so many distinct qualities; when we should conceive of them as inseparably blended together, and his *whole nature* as *one great impulse* to what is *best.*

As to God's displeasure againt sinners, there can be then upon the whole no reasonable ground of doubt. And against the doctrine of atonement no difficulty can arise from the Scripture phrase, of men being *reconciled to God:* since, as we have seen, that directly implies the turning away

* Job xlii. 7. [y] No. XXIII. [z] No. XXIV.

the displeasure of God, so as to be again restored to his favour and protection.

But, though all this must be admitted by those who will not shut their eyes against reason and Scripture, yet still it is contended that the death of Christ cannot be considered as a *propitiatory sacrifice*. Now, when we find him described as *the Lamb*[a] *of God, which taketh away the sins of the world* *; when we are told, that *Christ hath given himself for us, an offering and a sacrifice to God* †; and that he *needed not, like the High Priests under the law, to offer up sacrifice daily, first for his own sins, and then for the people's; for that this he did once, when he offered up himself* ‡; when he is expressly asserted to be the *propitiation for our sins* ‖; and God is said to have *loved us, and* to have *sent his Son to be the propitiation*[b] *for our sins* §; when Isaiah ¶ describes *his soul as made an offering for sin*[c]; when it is said that *God spared not his own Son, but delivered him up for us all* **; and that *by him we have received the*[d] *atonement* ††; when these, and many other such passages, are to be found; when every expression, referring to the death of Christ, evidently indicates the notion of a sacrifice of atonement and propitiation;

* John, i. 29. † Ephes. v. 2. ‡ Hebr. vii. 27.
‖ 1 John, ii. 2. § 1 John, iv. 10. ¶ liii. 10.
** Rom. viii. 32. †† Rom. v. 11.
[a] No. XXV. [b] No. XXVI.
[c] No. XXVII. [d] No. XXVIII.

when this sacrifice is particularly represented, as of the nature of a *sin offering;* which was a species of [e]sacrifice "prescribed to be offered upon the commission of an offence, after which the offending person was considered as if he had never sinned:"—it may well appear surprising on what ground it can be questioned that the death of Christ is pronounced in Scripture to have been a sacrifice of atonement and expiation for the sins of men.

It is asserted that the several passages which seem to speak this language contain nothing more than *figurative allusions;* that all that is intended is, that Christ laid down his life *for*, that is, *on account of*, mankind[f]; and that there being circumstances of resemblance between this event and the sacrifices of the Law, terms were borrowed from the latter, to express the former in a manner more lively and impressive. And as a proof that the application of these terms is but figurative[g], it is contended, [h]1st, That the death of Christ did not correspond *literally*, and exactly, to the ceremonies of the Mosaic Sacrifice: 2dly, That being, in different places, compared to different kinds of sacrifices, to *all* of which it could not possibly correspond, it cannot be considered as exactly of the nature of *any:* and lastly, That there was no such thing as a sacrifice of *propitiation* or *expiation of sin*, under the Mosaic dis-

[e] No. XXIX.
[f] No. XXX.
[g] No. XXXI.
[h] No. XXXII.

pensation at all; this notion having been entirely of Heathen origin.[i]

As to the two first arguments, they deserve but little consideration. The want of an exact similitude to the precise form of the Mosaic sacrifice is but a slender objection. It might as well be said, that because Christ was not of the species of animal, which had usually been offered up; or because he was not slain in the same manner; or because he was not offered by the High Priest, there could have been no sacrifice.[k] But this is manifest trifling. If the formal notion of a sacrifice for sin, that is, a life offered up in expiation, be adhered to, nothing more can be required to constitute it a sacrifice, except by those who mean to cavil, not to discover truth.

Again, as to the second argument, which, from the comparison of Christ's death to the *different* kinds of sacrifices, would infer that it was not of the nature of *any*, it may be replied, that it will more reasonably follow that it was of the nature of *all*. Resembling that of the [l]*Passover*, inasmuch as by it we were delivered from an evil yet greater than that of Egyptian bondage; partaking the nature of the *Sin offering*, as being accepted in expiation of transgression; and similar to the institution of the *Scape Goat*, as bearing the accumulated sins of all; may we not reasonably suppose that this one great sacrifice con-

[i] No. XXXIII. [k] No. XXXIV. [l] No. XXXV.

tained the full import and completion of the whole sacrificial system; and that so far from being spoken of in figure, as bearing some resemblance to the sacrifices of the Law, *they* were on the contrary, as the apostle expressly tells us *, but figures, or faint and partial representations, of this stupendous sacrifice, which had been ordained from the beginning? And, besides, it is to be remarked in general, with respect to the figurative application of the sacrificial terms to the death of Christ, that the striking resemblance between that and the sacrifices of the Law, which is assigned as the reason of such application, would have produced just the contrary effect upon the sacred writers; since they must have been aware that the constant use of such expressions, aided by the strength of the resemblance, must have laid a foundation for error in that which constitutes the main doctrine of the Christian faith. Being addressed to a people whose religion was entirely sacrificial, in what, but the obvious and literal sense, could the sacrificial representations of the death of Christ have been understood?

We come now to the third and principal objection, which is built upon the assertion, that no sacrifices of *atonement* (in the sense in which we apply this term to the death of Christ) had existence under the Mosaic Law; such as were called by that name having had an entirely different import.[m] Now, that certain offerings

* Hebr. x. 1.

[m] No. XXXVI.

under this denomination related to *things*, and were employed for the purpose of purification, so as to render them fit instruments of the ceremonial worship, must undoubtedly be admitted. That others were again appointed to relieve *persons* from *ceremonial* incapacities, so as to restore them to the privilege of joining in the services of the temple, is equally true. But that there were others of a nature strictly *propitiatory*, and ordained to avert the displeasure of God from the transgressor not only of the ceremonial, but, in some cases, even of the [n] *moral* law, will appear manifest upon a very slight examination. Thus, we find it decreed, that *if a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep — or have found that which was lost, and lieth concerning it, and* SWEARETH FALSELY, *then, because he hath sinned in this, he shall not only make restitution to his neighbour — but he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock; and the Priest shall make an* ATONEMENT *for him before the Lord, and it shall be* FORGIVEN HIM.* And again, in a case of criminal connexion with a bond-maid who was betrothed, the offender is ordered to *bring his trespass-offering, and the Priest is to make* ATONEMENT *for him with the trespass-offering, for the sin which he hath done; and the sin which he hath*

[n] No. XXXVII. * Levit. vi. 2—7.

done shall be FORGIVEN *him.** And in the case of all offences which fell not under the description of *presumptuous*, it is manifest, from the slightest inspection of the book of Leviticus, that the atonement prescribed was appointed as the means whereby God might be *propitiated*, or *reconciled to the offender.*

Again, as to the *vicarious*° import of the Mosaic sacrifice, or, in other words, its expressing an acknowledgment of what the sinner had deserved; this not only seems directly set forth in the account of the first offering in Leviticus, where it is said of the person who brought a free-will offering, *he shall put his hand upon the head*[p] *of the burnt offering, and it shall be* ACCEPTED FOR *him, to make atonement for him*†; but the ceremony of the Scape-Goat on the day of expiation appears to place this matter beyond doubt. On this head, however, as not being *necessary*[q] to my argument, I shall not at present enlarge.

That expiatory sacrifice (in the strict and proper sense of the word) was a part of the Mosaic institution, there remains then, I trust, no sufficient reason to deny. That it existed in like manner amongst the Arabians[r], in the time of Job, we have already seen. And that its universal prevalence in the Heathen world, though cor-

* Levit. xix. 20—22.
[p] No. XXXIX.
[q] No. XL.
° No. XXXVIII.
† Levit. i. 4.
[r] No. LIX.

rupted and disfigured by idolatrous practices, was the result of an original divine appointment, every candid inquirer will find little reason to doubt.[s] But, be this as it may, it must be admitted, that *propitiatory sacrifices* not only existed throughout the whole Gentile world, but had place under the law of Moses. The argument, then, which, from the non-existence of such sacrifices amongst the Jews, would deny the term when applied to the death of Christ to indicate such sacrifice, necessarily falls to the ground.[t]

But, in fact, they, who deny the sacrifice of Christ to be a real and proper sacrifice for sin, must, if they are consistent, deny that *any such* sacrifice ever did exist, by divine appointment. For on what principle do they deny the former, but this? — that the sufferings and death of Christ, for the sins and salvation of men, can make no change in God; cannot render him more ready to forgive, more benevolent, than he is in his own nature; and, consequently, can have no power to avert from the offender the punishment of his transgression. Now, on the same principle, *every* sacrifice for the expiation of sin must be impossible. And this explains the true cause why these persons will not admit the language of the New Testament, clear and express as it is, to signify a real and proper sacrifice for sin; and why they feel it necessary to explain

[s] No. XLI. [t] No. XLII.

away the equally clear and express description of that species of sacrifice in the Old.[v] Setting out with a preconceived, erroneous notion of its nature, and one which involves a manifest contradiction, they hold themselves justified in rejecting every acceptation of Scripture which supports it. But, had they more accurately examined the true import of the term in Scripture use, they would have perceived no such contradiction, nor would they have found themselves compelled to refine away, by strained and unnatural interpretations, the clear and obvious meaning of the sacred text. They would have seen that a sacrifice for sin, in Scripture language, implies solely this, — "a sacrifice wisely and graciously *appointed* by God, the moral governor of the world, to expiate the *guilt* of sin in such a manner as to avert the *punishment* of it from the offender."[w] To ask *why* God should have appointed this particular mode, or in *what way* it can avert the punishment of sin; is to take us back to the general point at issue with the Deist, which has been already discussed. With the Christian, who admits redemption under *any* modification, such matters cannot be a subject of inquiry.

But, even to our imperfect apprehension, some circumstances of natural connexion and fitness may be pointed out. The whole may be consi-

[v] No. XLIII. [w] No. XLIV.

dered as a sensible and striking representation of a punishment, which the sinner was conscious he deserved from God's justice: and then, on the part of God, it becomes a public declaration of his *holy displeasure* against sin, and of his *merciful compassion* for the sinner; and on the part of the offender, when offered by or for him, it implies a sincere *confession of guilt*, and a hearty desire of obtaining *pardon:* and upon the *due* performance of this service, the sinner is pardoned, and escapes the penalty of his transgression.

This we shall find agreeable to the nature of a *sacrifice for sin*, as laid down in the Old Testament. Now, is there any thing in this degrading to the honour of God, or, in the smallest degree, inconsistent with the dictates of natural reason? And, in this view, what is there in the death of Christ, as a sacrifice for the sins of mankind, that may not, in a certain degree, be embraced by our natural notions? For, according to the explanation just given, is it not a declaration to the whole world, of the greatness of their sins; and of the proportionate mercy and compassion of God, who had ordained this method, whereby, in a manner consistent with his attributes, his fallen creatures might be again taken into his favour, on their making themselves parties in this great sacrifice; that is, on their complying with those conditions, which, on the received

notion of sacrifice, would render them parties in this; namely, an adequate conviction of guilt, a proportionate sense of God's love, and a firm determination, with an humble faith in the sufficiency of this sacrifice, to endeavour after a life of amendment and obedience? Thus much falls within the reach of our comprehension on this mysterious subject. Whether, in the expanded range of God's moral government, some other end may not be held in view, in the death of his only begotten Son, it is not for us to inquire; nor does it in any degree concern us to know. What God *has* been pleased to reveal, it is alone our duty to believe.

One remarkable circumstance, indeed, there is, in which the sacrifice of Christ differs from all those sacrifices which were offered under the law. Our blessed Lord was not only the *Subject* of the offering, but the *Priest* who offered it. Therefore he has become not only a sacrifice, but an intercessor; his intercession being founded upon this voluntary act of benevolence, by which *he offered himself without spot to God.* We are not only, then, in virtue of the *sacrifice*, forgiven; but, in virtue of the *intercession*, admitted to favour and grace. And thus the Scripture notion of the sacrifice of Christ includes every advantage, which the advocates for the pure intercession seek from their scheme of redemption. But it also contains others, which they necessarily lose by the rejection of that notion. It contains

the great advantage [x] of impressing mankind with a *due* sense of their guilt, by compelling a comparison with the immensity of the sacrifice made to redeem them from its effects. It contains that, in short, which is the soul and substance of all Christian virtue—HUMILITY. And the fact is plainly this, that, in every attempt to get rid of the Scripture doctrine of atonement, we find feelings of a description opposite to this Evangelic quality, more or less, to prevail: we find a fondness for the opinion of man's own sufficiency, and an unwillingness to submit, with devout and implicit reverence, to the sacred word of Revelation.

If, now, upon the whole, it has appeared, that natural reason is unable to evince the *efficacy of repentance;* if it has appeared, that, for the purpose of forgiveness, the idea of a *Mediatorial scheme* is perfectly consistent with our ordinary notions; if it has appeared, that Revelation has most unequivocally pronounced, that, through the mediation of Jesus Christ, the Son of God, *our redemption has been effected;* if it has appeared, that Christ is declared to have effected that redemption, by *the sacrifice of himself for the sins of mankind;* if it has appeared, that in the Scripture meaning of sacrifice for sin, is included *atonement for transgression;* and if it has appeared, that the expression has been applied to Christ, in the plain and literal sense of the

[x] No. XLV.

word, as *the propitiation of an offended God;* I trust we are sufficiently fortified against the Deist, who denies the DIVINE MISSION; against the Socinian, who denies the REDEEMING MEDIATION; and against the modern rationalising Arian, who denies the EXPIATORY SACRIFICE of Christ: in short, against all, who would deprive us of any part of the precious benefits, which, as on this day, our Saviour died to procure for us; against all, who would rob us of that humble feeling of our own insufficiency, which alone can give us an ardent and animating faith in the death and merits of our blessed Redeemer.

DISCOURSE II.

HEBR. ix. 22.

And without shedding of blood is no Remission.

ON the last commemoration of the awful subject of this day's observance, it was attempted, in this place, to clear the important doctrine of Redemption from those difficulties in which it had been artfully entangled by the subtle speculations of the disputatious Deist, and of the philosophising Christian. The impotence of Reason to erect the degraded sinner to an *assured* hope of the *sufficiency* of repentance, pointed out to us the necessity of an express revelation on this head: that revelation, in announcing the expedient of a Mediator, was seen to fall in with the analogies of the Providential economy: the Mediatorial scheme was shown to have been accomplished, through the sacrifice of the only begotten Son of God; and this sacrifice to have been effective to the expiation of the sins of the whole human race. What the peculiar nature, and true import, of this sacrifice are, and in what sense the expiation

effected by it is strictly to be understood, it is my purpose on this day to inquire. And as, on the one hand, there is no article of Christian knowledge of deeper concern, and, on the other, none that has been more studiously involved in obscurity, I trust that you, my young Brethren, will not refuse your patient attention, whilst I endeavour to unfold to your apprehension the genuine, because the Scriptural, interpretation of that great Sacrifice, whereby we are redeemed from the power of sin, and have *received the promise of an eternal inheritance.*

In the mode of inquiry which has been usually adopted on this subject, one prevailing error deserves to be noticed. The nature of sacrifice, as generally practised and understood, antecedent to the time of Christ, has been first examined; and from that, as a ground of explanation, the notion of Christ's sacrifice has been derived: whereas, in fact, by *this*, all former sacrifices are to be interpreted; and in reference to *it* only, can they be understood. From an error so fundamental, it is not wonderful that the greatest perplexities should have arisen concerning the nature of sacrifice in general, and that they should ultimately fall, with cumulative confusion, on the nature of that particular sacrifice, to the investigation of which fanciful and mistaken theories had been assumed as guides. Thus, whilst some have presumptuously attributed the early and universal practice of sacrifice to an irrational and superstitious fear of an

imagined sanguinary divinity, and have been led, in defiance of the express language of Revelation, to reject and ridicule the notion of sacrifice, as originating only in the grossness of [y] superstition; others, not equally destitute of reverence for the sacred word, and consequently not treating this solemn rite with equal disrespect, have yet ascribed its origin to human [z] invention; and have thereby been compelled to account for the divine institution of the Jewish sacrifices, as a mere accommodation to prevailing practice; and, consequently, to admit even the sacrifice of Christ itself to have grown out of, and been adapted to, this creature of human excogitation.

Of this latter class, the theories, as might be expected, are various. In one, sacrifices are represented in the light of *gifts* [a], intended to soothe and appease the Supreme Being, in like manner as they are found to conciliate the favour of men: in another, they are considered as *federal rites* [b], a kind of eating and drinking with God, as it were, at his table, and thereby implying the being restored to a state of friendship with him, by repentance and confession of sins: in a third, they are described as but *symbolical actions*, or a more expressive language, denoting the gratitude of the offerer, in such as are eucharistical; and in those that are expiatory, the acknowledgment of, and contrition for sin, strongly expressed by the death

[y] No. XLVI.
[z] No. XLVIII.
[a] No. XLVII.
[b] No. XLIX.

of the animal, representing *that* death, which the offerer confessed to be his own desert.[c]

To these different hypotheses, which, in the order of their enumeration, claim respectively the names of *Spencer*, *Sykes*, and *Warburton*, it may *generally* be replied, that the *fact* of Abel's sacrifice seems inconsistent with them all: with the first, inasmuch as it must have been antecedent to those distinctions of property, on which alone experience of the effects[d] of gifts upon men could have been founded: with the second, inasmuch as it took place several ages prior to that period, at which, both the words of Scripture, and the opinions of the wisest commentators, have fixed the permission[e] of animal food to man: with the third, inasmuch as the language, which Scripture expressly states to have been derived to our first parents from divine[f] instruction, cannot be supposed so defective in those terms that related to the worship of God, as to have rendered it necessary for Abel to call in the aid of actions, to express the sentiment of gratitude or sorrow; and still less likely is it, that he would have resorted to that *species* of action, which, in the eye of reason, must have appeared displeasing to God,—the slaughter of an unoffending animal.[g]

To urge these topics of objection in their full force against the several theories which have been

[c] No. L. [d] No. LI.
[e] No. LII. [f] No. LIII.
[g] No. LIV.

mentioned, would lead to a discussion far exceeding the due limits of a discourse from this place. I therefore dismiss them for the present. Nor shall I, in refutation of the *general* idea of the human invention of sacrifice, enlarge upon the *universality* [h] of the practice; the *sameness* [i] of the notion of its efficacy, pervading nations and ages the most remote; and the *unreasonableness* of supposing any natural connexion between the slaying of an animal and the receiving pardon for the violation of God's laws;—all of which appear decisive against that idea. But, as both the general idea, and the particular theories which have endeavoured to reconcile to it the nature and origin of sacrifice, have been caused by a departure from the true and only source of knowledge, let us return to that sacred fountain; and, whilst we endeavour to establish the genuine Scripture notion of sacrifice, at the same time provide the best refutation of every other.

It requires but little acquaintance with Scripture to know, that the lesson which it every where inculcates, is, that man by disobedience had fallen under the displeasure of his Maker; that to be reconciled to his favour, and restored to the means of acceptable obedience, a Redeemer was appointed; and that this Redeemer laid down his life, to procure for repentant sinners forgiveness and acceptance. This surrender

[h] No. LV. [i] No. LVI.

of life has been called by the sacred writers, a sacrifice; and the end attained by it, expiation or atonement. With such as have been desirous to reduce Christianity to a mere moral system it has been a favourite object to represent this sacrifice as entirely figurative, [k] founded only in allusion and similitude to the sacrifices of the law; whereas, that this is spoken of by the sacred writers as a real and proper sacrifice, to which those under the law bore respect but as types or shadows, is evident from various passages of Holy Writ, but more particularly from the epistle to the Hebrews; in which it is expressly said, that *the law, having a shadow of good things to come, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: — but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.** And again, when the writer of this epistle speaks of the High Priest entering into the Holy of Holies with the blood of the sacrifice, he asserts, that *this was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect; but Christ being come, an High Priest of good things to come; not by the blood of goats and calves, but by his own blood, he entered once*

[k] Nos. XXXI. and XLIII. * Hebr. x. 1. 12.

into the holy place, having obtained eternal redemption for us; for, he adds, *if the blood of bulls and of goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?** It must be unnecessary to detail more of the numerous passages, which go to prove that the sacrifice of Christ was a true and effective sacrifice, whilst those of the Law were but faint representations, and inadequate copies, intended for *its* introduction.

Now, if the sacrifices of the *Law* appear to have been but preparations for this one great Sacrifice, we are naturally led to consider, whether the same may not be asserted of sacrifice from the beginning; and whether we are not warranted by Scripture in pronouncing the entire rite to have been ordained by God, as a type of that ONE SACRIFICE, in which all others were to have their consummation.

That the institution was of divine[l] ordinance may, in the first instance, be reasonably inferred from the strong and sensible attestation of the divine acceptance of sacrifice in the case of[m] Abel; again, in that of Noah; afterwards, in that of Abraham; and also from the systematic establishment of it, by the same divine authority,

* Hebr. ix. 9—14.

[l] No. LVII.

[m] No. LVIII.

in the dispensation of Moses. And, whether we consider the Book of[n] Job as the production of Moses; or of that pious worshipper of the true God, among the descendants of Abraham, whose name it bears; or of some other person who lived a short time after, and composed it from the materials left by Job himself; the representation there made of God as *prescribing* sacrifice to the friends of Job, in every supposition, exhibits a strong authority, and of high antiquity, upon this question.

These few facts, which I have stated, unaided by any comment, and abstracting altogether from the arguments which embarrass the contrary hypothesis to which I have already alluded, might, perhaps, be sufficient to satisfy an inquiring and candid mind, that sacrifice must have had its origin in DIVINE INSTITUTION. But if, in addition, this rite, as practised in the earliest ages, shall be found connected with the sacrifice of Christ, confessedly of divine appointment, little doubt can reasonably remain on this head. Let us, then, examine, more particularly, the circumstances of the first sacrifice offered up by Abel.

It is clear from the words of Scripture, that both Cain and Abel made oblations to the Lord. It is clear also, notwithstanding the well known fanciful interpretation of an eminent commen-

[n] No. LIX.

tator[o], that Abel's was an animal sacrifice. It is no less clear that Abel's was accepted, whilst that of Cain was rejected. Now, what could have occasioned the distinction? — The acknowledgment of the Supreme Being, and of his universal dominion, was no less strong in the offering of the fruits of the earth by Cain, than in that of the firstlings of the flock by Abel; the intrinsic efficacy of the gift must have been the same in each, each giving of the best that he possessed: the expression of gratitude was equally significant and forcible in both. How then is the difference[p] to be explained? If we look to the writer to the Hebrews, he informs us that the ground, on which Abel's oblation was preferred to that of Cain, was, that Abel offered his in *faith;* and the criterion of this faith also appears to have been, in the opinion of this writer, the *animal* sacrifice. The words are remarkable — *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.*[*] The words here translated, *a more excellent sacrifice*, are in an early version rendered *a much more sacrifice*,[q] which phrase, though uncouth in form, adequately conveys the original. The meaning then is, that by faith Abel offered that, which was much more of the true nature of sacrifice than what had been offered by Cain.

[o] No. LX.
[*] Hebr. xi. 4.
[p] No. LXI.
[q] No. LXII.

Abel, consequently, was directed by faith; and this faith was manifested in the nature of his offering. What, then, are we to infer?—Without some revelation [r]granted, some assurance held out as the object of faith, Abel could not have exercised this virtue: and without some peculiar mode of sacrifice enjoined, he could not have exemplified his faith by an appropriate offering. The offering made, we have already seen, was that of an animal. Let us consider, whether this could have a connexion with any divine assurance, communicated at that early day.

It is obvious that the promise made to our first parents conveyed an intimation of some future deliverer, who should overcome the tempter that had drawn man from his innocence, and remove those evils which had been occasioned by the fall. This assurance, without which, or some other ground of hope, it seems difficult to conceive how the principle of religion could have had place among men, became to our first parents the grand object of faith. To perpetuate this fundamental article of religious belief among the descendants of Adam, some striking memorial of the fall of man, and of the promised deliverance, would naturally be appointed.[s] And, if we admit, that the scheme of Redemption by the death of the only begotten Son of God was determined from the beginning; that is, if we admit, that, when God had ordained the deliverance of man,

[r] No. LXIII. [s] No. LXIV.

he had ordained the means; if we admit, that Christ was *the Lamb slain from the foundation of the world;* what more apposite memorial could be devised than that of animal sacrifice?—exemplifying, by the slaying of the victim, the death which had been denounced against man's disobedience:—thus exhibiting the awful lesson of that death which was the wages of Sin, and at the same time representing that death which was actually to be undergone by the Redeemer of mankind:—and hereby connecting in one view the two great, cardinal events in the history of man,—the FALL, and the RECOVERY; the death denounced against sin; and the death appointed for that Holy One, who was to lay down his life to deliver man from the consequences of sin. The institution of animal sacrifice seems, then, to have been peculiarly significant, as containing all the elements of religious knowledge: and the adoption of this rite, with sincere and pious feelings, would at the same time imply an humble sense of the unworthiness of the offerer; a confession that death, which was inflicted on the victim, was the desert of those sins which had arisen from man's transgression; and a full reliance upon the promises of deliverance, joined to an acquiescence in the means appointed for its accomplishment.

If this view of the matter be just, there is nothing improbable even in the supposition, that that part of the signification of the rite, which related to the sacrifice of Christ, might have been

in some degree made known from the beginning. But, not to contend for this (Scripture having furnished no express foundation for the assumption), room for the exercise of faith is equally preserved, on the idea, that animal sacrifice was enjoined in the general as the religious sign of faith in the promise of Redemption, without any intimation of the way in which it became a sign. Agreeably to these principles, we shall find but little difficulty in determining on what ground it was that Abel's offering was accepted, whilst that of Cain was rejected. Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice, which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or, at least, disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the general superintendence of God, and expressing his gratitude to the Supreme Benefactor, by presenting some of those good things, which he thereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first-fruits of his Parent's disobedience, in the arrogance and self-sufficiency of reason rejecting the aids of Revelation, because they fell not within *its* apprehension of right. He takes the first place in the

annals of Deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit which, in later days, has actuated his *enlightened* followers, in rejecting the sacrifice of Christ.

This view of the subject receives strength from the terms of expostulation in which God addresses Cain, on his expressing resentment at the rejection of *his* offering, and the acceptance of Abel's. The words in the present version are, *If thou doest well, shalt thou not be accepted? — and if thou doest not well, sin lieth at the door** — which words, as they stand connected in the context, supply no very satisfactory meaning, and have long served to exercise the ingenuity of Commentators to but little purpose. But, if the word, which is here translated SIN, be rendered, as we find it in a great variety of passages in the Old Testament, a SIN OFFERING, the reading of the passage then becomes, *if thou doest well, shalt thou not be accepted? and if thou doest not well, a sin offering lieth even at the door.*† The connexion is thus rendered evident. God rebukes Cain for not conforming to that species of sacrifice, which had been offered by Abel. He refers to it, as a matter of known injunction; and hereby points out the ground of distinction, in his treatment of him and his brother: and thus, in direct terms, enforces the observance of animal sacrifice.

* Gen. iv. 7. † No. LXV.

As that part of my general position, which pronounces sacrifice to have been of *divine institution*, receives support from the passage just recited; so, to that part of it, which maintains, that this rite bore an aspect to the *sacrifice of Christ*, additional evidence may be derived from the language of the writer to the Hebrews, inasmuch as he places the blood of Abel's sacrifice in direct comparison with the blood of Christ, which he styles pre-eminently *the blood of sprinkling**; and represents both, as *speaking good things*, in different degrees.[y] What then is the result of the foregoing reflections?—The sacrifice of Abel was an animal sacrifice. This sacrifice was accepted. The ground of this acceptance was the *faith* in which it was offered. Scripture assigns no other object of this faith, but the promise of a Redeemer: and of this faith, the offering of an animal in sacrifice appears to have been the legitimate, and, consequently, the instituted, expression. The institution of animal sacrifice, then, was coeval with the fall, and had a reference to the sacrifice of our redemption. But, as it had also an immediate, and most apposite, application to that important event in the condition of man, which, as being the occasion of, was essentially connected with, the work of redemption; *that* likewise, we have reason to think, was included in its signification. And thus, upon the

* Hebr. xii. 24.

[y] No. LXVI.

whole, SACRIFICE appears to have been ordained, *as a standing memorial of the death introduced by sin, and of that death which was to be suffered by the Redeemer.*

We, accordingly, find this institution of animal sacrifice continue until the giving of the law: no other offering than that of an animal being recorded in Scripture down to this period,* except in the case of Cain; and that, we have seen, was rejected. The sacrifices of Noah and of Abraham are stated to have been burnt-offerings. Of the same kind also were the sin-offerings presented by Job; he being said to have offered burnt-offerings according to the number of his sons, lest some of them *might have sinned in their hearts.*† But, when we come to the promulgation of the law, we find the connexion between animal sacrifice and atonement, or reconciliation with God, clearly and distinctly announced. It is here declared, that sacrifices for sin should, on conforming to certain prescribed modes of oblation, be accepted as the means of deliverance from the penal consequences of transgression. And, with respect to the *peculiar* efficacy of animal sacrifice, we find this remarkable declaration, — *the life of the flesh is in the blood, and I have given it to you upon the altar, to make atonement for the Soul*‡: in reference to which words, the sacred writer, from whom I have taken the subject of this day's dis-

* No. LXVII. † Job, i. 5.

‡ Lev. xvii. 11.

course, formally pronounces, that *without shedding of blood there is no remission.* Now, in what conceivable light can we view this institution, but in relation to that great Sacrifice, which *was* to make atonement for sins; to that *blood of sprinkling*, which was to *speak better things than that of Abel**, or that of the law? The *law* itself is said to have had respect solely unto him. To what else can the principal institution of the law refer? — an institution, too, which, unless *so* referred, appears utterly unmeaning. The offering up an animal cannot be imagined to have had any intrinsic efficacy in procuring pardon for the transgression of the offerer. The blood of bulls and of goats could have possessed no virtue whereby to cleanse him from his offences. Still less intelligible is the application of the blood of the victim to the purifying of the parts of the tabernacle, and the apparatus of the ceremonial worship. All this can clearly have had no other than an *instituted* meaning; and can be understood, only as in reference to *some* blood-shedding, which, in an eminent degree, possessed the power of purifying from pollution. In short, admit the sacrifice of Christ to be held in view in the institutions of the law; and every part is plain and intelligible: reject that notion; and every theory devised by the ingenuity of man, to explain the nature of the ceremonial worship, becomes trifling and inconsistent.

* Hebr. xii. 24.

Granting, then, the case of the Mosaic sacrifice and that of Abel to be the same; neither of them in itself efficacious; both instituted by God; and both instituted in reference to that true and efficient Sacrifice, which was one day to be offered; the rite, as practised before the time of Christ, may justly be considered as a SACRAMENTAL MEMORIAL, *shewing forth the Lord's death until he came* *; and, when accompanied with a due faith in the promises made to the early believers, may reasonably be judged to have been equally acceptable with that sacramental memorial, which has been enjoined by our Lord himself to his followers, for the *shewing forth his death until his coming again.* And it deserves to be noticed, that this very analogy seems to be intimated by our Lord, in the language used by him at the institution of that solemn Christian rite. For, in speaking of his own blood, he calls it, in direct reference to the blood wherewith Moses established and sanctified the first covenant, *the blood of the* NEW *covenant, which was shed for the remission of sins* †; thus plainly marking out the similitude in the nature and objects of the two covenants, at the moment that he was prescribing the great sacramental commemoration of his own sacrifice.

From this view of the subject, the history of Scripture sacrifice becomes consistent throughout. The sacrifice of Abel, and the Patriarchal sacri-

* 1 Cor. xi. 26. † Matt. xxvi. 28.

fices down to the giving of the law, record and exemplify those momentous events in the history of man, — the death incurred by sin, and that inflicted on the Redeemer. When length of time, and mistaken notions of religion leading to idolatry and every perversion of the religious principle, had so far clouded and obscured this expressive act of primeval worship, that it had ceased to be considered by the nations of the world in that *reference*, in which its true value consisted; when the mere rite remained, without any remembrance of the promises, and consequently unaccompanied by that faith in their fulfilment which was to render it an acceptable service; when the nations, deifying every passion of the human heart, and erecting altars to every vice, poured forth the blood of the victim, but to deprecate the wrath, or satiate the vengeance of each offended deity; when, with the recollection of the true God, all knowledge of the true worship was effaced from the minds of men; and when, joined to the *absurdity* of the sacrificial rites, their *cruelty*, devoting to the malignity of innumerable sanguinary gods endless multitudes of human victims, demanded the divine interference; then, we see a people peculiarly selected, to whom, by express revelation, the knowledge of the one God is restored, and the species of worship, ordained by him from the beginning, particularly enjoined. The principal part of the Jewish service we accordingly find to consist of sacrifice;

to which the virtue of expiation and atonement is expressly annexed: and, in the manner of it, the particulars appear so minutely set forth, that, when the *object* of the whole law should be brought to light, no doubt could remain as to its intended application. The Jewish sacrifices, therefore, seem to have been designed, as those from the beginning had been, to prefigure that *one*, which was to make atonement for all mankind. And as, *in* this, all were to receive their consummation, so *with* this, they all conclude; and the institution closes with the completion of its object. But, as the gross perversions, which had pervaded the Gentile world, had reached likewise to the chosen people; and as the temptations to idolatry, which surrounded them on all sides, were so powerful as perpetually to endanger their adherence to the God of their fathers, we find the ceremonial service adapted to their carnal habits. And, since the law itself, with its accompanying sanctions, seems to have been principally temporal; so, the worship it enjoins is found to have been, for the most part, rather a public and solemn declaration of allegiance to the true God in opposition to the Gentile idolatries, than a pure and spiritual obedience in moral and religious matters, which was reserved for that more perfect system, appointed to succeed in due time, when the state of mankind would permit.

That the sacrifices of the law should, therefore, have chiefly operated to the cleansing from exter-

nal impurities, and to the rendering persons or things fit to approach God in the exercises of the ceremonial worship; whilst, at the same time, they were designed to prefigure the sacrifice of Christ, which was purely spiritual, and possessed the transcendent virtue of atoning for all moral pollution,—involves no inconsistency whatever, since in this the true proportion of the entire dispensations is preserved. And to this point it is particularly necessary that our attention should be directed in the examination of the present subject; as upon the *apparent disproportion* in the objects and effects of sacrifice in the Mosaic and Christian schemes, the principal objections against their intended correspondence have been founded.[x]

The sacrifices of the law, then, being preparatory to that of Christ; *the law itself being but a schoolmaster to bring us to Christ;* the sacred writers in the *New Testament* naturally adopt the sacrificial terms of the ceremonial service; and, by their reference to the use of them as employed under the law, clearly point out the sense in which they are to be understood, in their application under the Gospel. In examining, therefore, the meaning of such terms, when they occur in the *New* Testament, we are clearly directed to the explanation that is circumstantially given of them in the *Old.* Thus, when we find the virtue of atonement attributed to the sacrifice of Christ,

[x] No. LXVIII.

in like manner as it had been to those under the law; by attending to the representation so minutely given of it in the latter, we are enabled to comprehend its true import in the former.[y]

Of the several sacrifices under the law, that one, which seems most exactly to illustrate the sacrifice of Christ, and which is expressly compared with it by the writer to the Hebrews, is that which was offered for the whole assembly on the solemn anniversary of expiation.[z] The circumstances of this ceremony, whereby atonement was to be made for the sins of the whole Jewish people, seem so strikingly significant, that they deserve a particular detail. On the day appointed for this general expiation, the Priest is commanded to offer a bullock and a goat, as sin-offerings, the one for himself, and the other for the people: and, having sprinkled the blood of these in due form before the mercy-seat, to lead forth a second goat, denominated the scape-goat; and, after laying both his hands upon the head of the scape-goat, and confessing over him all the iniquities of the people, to *put them upon the head* of the goat, and to send the animal, thus bearing the sins of the people, away into the wilderness: in this manner expressing, by an action which cannot be misunderstood, that the atonement, which it is directly affirmed was to be effected by the sacrifice of the sin-offering, consisted in removing from the people their iniquities by a sym-

[y] No. LXIX. [z] No. LXX.

bolical translation to the animal. For it is to be remarked, that the ceremony of the scape-goat is not a *distinct* one; it is a continuation of the process, and is evidently the concluding part, and symbolical consummation, of the sin-offering.[a] So that the transfer of the iniquities of the people upon the head of the scape-goat, and the bearing them away to the wilderness, manifestly imply, that the atonement effected by the sacrifice of the sin-offering consisted in the transfer and consequent removal of those iniquities. What, then, are we taught to infer from this ceremony? —That, as the atonement under the law, or expiation of the legal transgressions, was represented as a translation of those transgressions, in the act of sacrifice in which the animal was slain, and the people thereby cleansed from their legal impurities, and released from the penalties which had been incurred; so, the great atonement for the sins of mankind was to be effected by the sacrifice of Christ, undergoing, for the restoration of men to the favour of God, that death, which had been denounced against sin; and which he suffered in like manner as if the sins of men had been *actually* transferred to him, as those of the congregation had been *symbolically* transferred to the sin-offering of the people.

That this is the true meaning of the atonement effected by Christ's sacrifice is fully confirmed in every part of both the Old and the New Tes-

[a] No. LXXI.

tament; and that, thus far, the death of Christ is vicarious, cannot be denied without a total disregard of the sacred writings.

It has, indeed, been asserted, by those who oppose the doctrine of atonement as thus explained, that nothing *vicarious* appears in the Mosaic sacrifices. [b] With what justice this assertion has been made, may be judged from the instance of the sin-offering that has been adduced. The transfer to the animal of the iniquities of the people, (which must necessarily mean the transfer of their penal effects, or the subjecting the animal to suffer on account of those iniquities,) — this accompanied with the death of the victim; and the consequence of the whole being the removal of the punishment of those iniquities from the offerers, and the ablution of all legal offensiveness in the sight of God; — thus much of the nature of vicarious, the language of the Old Testament justifies us in attaching to the notion of atonement. Less than this we are clearly not at liberty to attach to it. And what the law thus sets forth as its express meaning directly determines that which we must attribute to the great Atonement, of which the Mosaic ceremony was but a type: always remembering carefully to distinguish between the figure and the substance; duly adjusting their relative value and extent; estimating the efficacy of the one, as real, intrinsic,

[b] No. LXXII.

and universal; whilst that of the other is to be viewed as limited, derived, and emblematic.[c]

It must be confessed, that, to the principles on which the doctrine of the Christian atonement has been explained in this, and a former discourse, several objections, in addition to those already noticed, have been advanced.[d] These, however, cannot now be examined in this place. The most important have been discussed; and as for such as remain, I trust, that, to a candid mind, the general view of the subject which has been given will prove sufficient for their refutation.

One word more, my young Brethren, and I have done. — On this day we have assembled to commemorate the stupendous sacrifice of himself, offered up by our blessed Lord for *our* redemption from the bondage and wages of sin: and we are invited to participate, on next Sunday, of that solemn rite, which he hath ordained for the purpose of making us partakers in the benefit of that sacrifice. Allow me to remind you, that this is an awful call, and upon an awful occasion. Let him who either refuses to obey this call, or presumes to attend upon it irreverently, beware what his condition is. The man who can be guilty of either deliberately is not safe.

Consider seriously what has been said, and *may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting*

[c] No. LXXIII. [d] No. LXXIV.

covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

ILLUSTRATIONS

AND

EXPLANATORY DISSERTATIONS.

ILLUSTRATIONS

AND

EXPLANATORY DISSERTATIONS.

NO. I. — ON THE PRE-EXISTENCE OF CHRIST, AND THE SPECIES OF ARGUMENTS BY WHICH THIS ARTICLE OF THE CHRISTIAN DOCTRINE HAS BEEN OPPOSED.

PAGE 2. (a) Ἐκένωσεν ἑαυτόν—strictly, *emptied himself*—viz. of that *form of God — that Glory which he had with God before the world was* — see Phil. ii. 6, 7. compared with John xvii. 5.—see also *Krebs. Observ. Flav.* p. 329. *Fortuita Sacra*, p. 217—219. *Elsner. Obs. Sac.* ii. p. 240—245. See also *Schleusner*, on the word ἐκένωσεν. On the whole of the passage from Philippians, I would particularly recommend the observations of Bishop Tomline, *Elements*, &c. vol. ii. p. 111—115. Middleton likewise *(Doctrine of the Greek Article*, p. 537—539.) deserves to be consulted.

It has, indeed, been pronounced, in a late extraordinary publication, distinguished, at least, as

much by strength of assertion as by force of argument, that "a person who has not paid particular attention to the subject would be surprised to find how very few texts there are, which even *seem* directly to assert the PRE-EXISTENCE OF CHRIST."—How this matter may appear to those who have "*not* paid particular attention to the subject," I leave to the author of this work to determine. With those who *have*, it is unnecessary to say what must be the reception of an observation so directly opposed, not more to the plain and uniform language of Scripture, than to every conclusion of a just and rational criticism applied to the sacred text. Bold, however, as this writer appears in assertion, he seems by no means deficient in prudence; for, whilst he affirms that even those *few* texts (as he chooses to represent them), furnish no real support to the doctrine they are adduced to confirm, he has on this position, as on almost every other throughout his book, affecting the interpretation of Scripture, declined exposing his *proof* to hazard. We are referred, indeed, to "the Commentary of Grotius, Dr. Lardner's Letter on the Logos, Mr. Lindsey's Apology for resigning the Vicarage of Catterick, and the Sequel to that apology, Hopton Haynes on the Attributes of God, and Dr. Priestley's History of early Opinions." These, we are told, will completely overturn the *unscriptural notion* of the *pre-existence of Christ*. And this they are to accomplish, by showing, that all such pas-

sages as contribute to its support, "are either *interpolated, corrupted,* or *misunderstood.*" — (See Mr. *Thomas Belsham's Review of Mr. Wilberforce's Treatise,* pp. 272, 273.) Entrenched behind this oddly marshalled phalanx, this gentleman feels perfectly secure. It seems, indeed, somewhat strange, that, encouraged by such powerful aid, he has not thought fit to offer a single text in support of his own opinion, nor a confutation of any one of those which have been urged by his adversaries in defence of theirs.

In the face, however, of this polemic array, and in defiance of those extraordinary powers of modifying Scripture which we find here ascribed to it, I have not hesitated to cite the passages referred to in the beginning of this Number. And when we find the great Person who is there spoken of, described, *repeatedly,* as having *come down from heaven,* as from a place of *settled abode* previous to his appearance among men, (see John iii. 13. 31. vi. 38. 62. xiii. 3. xvi. 28, &c.); when we find him declared by St. Paul (1 Cor. xv. 47.) to be *the Lord from Heaven;* and, again, (Phil. ii. 6, 7, 8.) to have been *in the form of God,* yet to have taken *upon him the form of a servant,* and to have been *made in the likeness of man;* when, again, we find him represented (Hebr. i. 2, 3.) as that Being, *by whom God made the worlds;* and as *the brightness of his glory;* which GLORY, as has been already noticed, he had with God *be-*

fore the world was; and when, again, we are told (Colos. i. 15, 16.) that he *is the image of the invisible God;* and that *by him were all things created, that are in heaven, and that are in earth;* — when these passages, and many others of the same import, are to be met in the Evangelic and Apostolic writings, and the whole tenor of Scripture is found perfectly corresponding, I own I cannot feel this essential article of the Christian faith much endangered, either from the confidence of this writer's assertions, or from the force of those arguments, under whose mighty shade he is content triumphantly to repose.

Lest, however, curiosity may have been excited with respect to those ἀναπόδεικτοι συλλογισμοὶ, which Mr. B. and his friends profess to have at their command, I subjoin the following specimen. — The passage in Heb. i. 2. which directly assigns the work of CREATION to Christ, will be admitted to be one of those that "*seem* to assert his *pre-existence.*" In what manner is this fallacious semblance to be removed? — Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, Grotius translates, FOR *whom he made the worlds;* and thus gives to the word διὰ a signification which not only has no parallel in the entire of the New Testament, but is in direct opposition to the established rule of all Grammarians; διὰ, with a *genitive* case, commonly signifying *the means by which;* but never implying *the final cause,* unless when joined with the *accusative.*

See *Phavorinus* *, *Scapula*, *Stephanus*, *Hoogeveen in Viger*. *Glassius*, &c. See also, on the application of the word in the New Testament, *Sykes on Redemption*, pp. 196. 221. 241. — but particularly *Schleusner*'s enumeration of its various senses †, which seems to be quite decisive on the point. The solitary instance which *Grotius* has been able to discover in defence of his translation of the word διὰ, is to be found in Rom. vi. 4.; in which it is manifest that his criticism cannot be maintained. Schleusner so pronounces upon it in the most peremptory terms.

Whilst Grotius thus violates the rules and analogy of the language, in one part of the sentence, later Socinians ‡, finding this mode of dis-

* Διὰ, πρόθεσις· ὅτε μὲν συντάσσεται γενικῇ, δηλοῖ μεσιτείαν, οἷον, διὰ σοῦ ἐποίησα τόδε, μεσιτεύοντός σου δηλονότι. ὅτε δὲ αἰτιατικῇ, αἰτίαν, οἷον, διὰ σὲ ἐποίησα τόδε. *Phavor.* p. 480.

† Amongst the multiplied texts which *Schleusner* has collected, the only one which seems to him not to coincide in the general result, is from 2 Pet. i. 3. But this is manifestly a mistake, as may be clearly seen on consulting *Rosenmüller*, *Newcome*, and, indeed, almost every commentator, upon the passage. It is to be noted, also, that, under the head of διὰ coupled with the *genitive*, the 20th sense ascribed by Schleusner bears no reference to the *final cause*, though the Latin term, which he makes use of, may at first sight seem to imply it.

‡ I do not mean by this expression to intimate, that Grotius is, strictly speaking, to be ranked among the followers of Socinus. I am aware, that this charge advanced against him by the author of *L'Esprit de M. Arnauld* has been refuted; (see Bayle's Dict. vol. v. pp. 581, 582.), and his single treatise, *De Satisfactione Christi contra Faustum Socinum*, might

torting the sense indefensible, have betaken themselves to another, where they have exercised an equal violence on the original. — Τοὺς ἀιῶνας (which elsewhere in this very epistle (xi. 3.) is *allowed* to mean the material world, and which is always used *plurally* by the Jews, as implying the inferior and superior worlds, and, in its connexion here, exactly corresponds with the *things in Heaven*, and the *things in Earth* (Col. i. 16.); and, upon the whole, clearly means the *physical* world, or *the Heavens and the Earth**,) is yet strained by the Socinians to imply *the Evangelical dispensation:* so that the entire passage is made to signify, merely, that, by Christ's *ministry*, there should be, as it were, a *new creation;* that is, *a new church begun upon earth.* Now, it deserves to be considered, on what principle of just interpretation such a translation can be adopted. It is true, that Christ, in some of the Greek ver-

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be judged sufficient to redeem him from the appellation. But his exposition of most of the passages of Scripture relating to the divinity of Christ is so clearly favourable to the main principle of the Socinian scheme, that, with some latitude, the term *Socinian* is not unfairly applicable. — *Dr. Lardner*, in his *Letter on the Logos* (vol. xi. p. 112., Kippis's Edition of his Works), written expressly for the purpose of establishing the *proper humanity* of Christ, affirms, that "Grotius explains texts *better* than the *professed* Socinians." — Whether *Lardner*, then, viewed him as far removed from the pale of the *Fratres Poloni*, is surely not difficult to decide.

* See *Whitby* and *Rosenmüller*, in loc. and Col. i. 16.; likewise *Peirce* and *Hallet:* — also, *Krebs. Observ.* on Col. i. 17.

sions of Isai. ix. 6., has been styled, πατὴρ τοῦ μέλλοντος αἰῶνος. But, admitting the word here to imply a *dispensation* that was to come, does it follow that this *one* dispensation is to be expressed by the plural word αἰῶνας? To force upon it this meaning, is again to do violence to grammar and usage. And yet this *is* done, because the plural interpretation, *by whom he constituted the* AGES or DISPENSATIONS, lets in the obnoxious idea of pre-existence, as completely as the sense of a *material creation* can do.

It may be worth while to inquire, in what way Mr. Lindsey has treated this subject, in an Essay written by him, in the 2d vol. of the Theological Repository, entitled "Brief Remarks concerning the two Creations;" the express object of which is to show, that none but a moral or spiritual creation was to be ascribed to Christ. He never once notices this passage of Hebrews; but directs his attention, almost entirely, to the text in Colossians, and to that in Ephes. iii. 9. And this is the more remarkable, because he refers to a passage to the same purport, in the very same chapter of Hebrews. The reason of this, however, it may not be difficult to discover, when it is considered, that, in the passages which he *has* examined, though manifestly repugnant to his conclusion, there was not to be found so brief and stubborn an expression, as τοὺς αἰῶνας ἐποίησεν. As to the arguments derived by him from the

passages which he has thought proper to notice, they do not seem entitled to very minute attention. They amount merely to a note of Mr. Locke on the one, and an *assertion*, on the other, that the natural creation *cannot* have been intended, "because this is uniformly spoken of, throughout the Bible, as effected by the immediate power of God, without the interposition of any other being whatever."

Thus, Mr. Belsham's *assertion*, that Mr. Lindsey *would* overturn the notion of the pre-existence of Christ, is maintained by Mr. Lindsey's own *assertion* that he *has* done so. He admits, indeed, that his argument is not likely to "have any effect upon those who are Tritheists, or Orthodox in the vulgar and strict sense; who can, with the same breath, and in the same sentence, without being astonished at themselves, assert, that there are three Creators and yet but one Creator. There is no arguing," he adds, "with men that can swallow, without feeling, downright contradictions." Mr. Belsham, in his engagement that the champions of his tenets would be able fully to establish them, by proving that all such passages of Scripture as contradicted them were "either interpolated, corrupted, or misunderstood," forgot to make the exception, which is here very properly introduced by Mr. Lindsey: —for *sound argument* must surely be lost upon such men as the above.

But let us examine, farther, in what way the parallel passages in Colos. i. 16. and Ephes. iii. 9., which, by attributing the work of creation to Christ, *seem* to intimate his pre-existence, are explained by other writers, who are fellow-labourers with Mr. Belsham, in the laudable work of reducing the exalted dignity of our blessed Saviour to the common standard of human nature. "It is true," says Mr. Tyrwhitt, (*Commentaries and Essays*, vol. ii.) "that it is said" (Eph. iii. 9.) "that God *created all things by Jesus Christ*. But these words are thus to be interpreted:—*things* must be taken for *persons;* because there are passages where the word is so understood:—by *things that are*, must be intended persons peculiarly chosen by God, as the Jews were, in opposition to the Gentiles, who are described as *things that are not*. But, as we now speak of the Christian dispensation, by *all things* must be understood, *all persons, whether Jews or Gentiles, who believe in the Gospel;* and by the word *created*, is meant to be conveyed, "*not* the giving being, or bringing into existence; but the conferring benefits and privileges, or the placing in a new and more advantageous state of being."—And thus, these few *slight* and *obvious* transitions being admitted, Mr. Tyrwhitt easily explains the *creation* of *all things* by Jesus Christ, to be, *the bestowing upon all persons who would accept them, the privileges of the Gospel, by the ministry of Christ.*

Again, on Col. i. 16., we are informed by the German divines, Ernestus and Teller, in a similar felicity of interpretation, that, when it is said, by Christ *were all things created, that are in Heaven, and that are in earth; visible and invisible, &c.*, it is meant to express by an EASY FIGURE, *a new moral creation wrought in the world by the Gospel of Christ: the things that are in Heaven, and that are in earth,* meaning the *Jews* and *Pagans:* — and the things *visible and invisible,* the *present and future generations of men!* See *Rosenmüller's Scholia* — on Col. i. 16.*

To remind these writers that St. John has placed this matter beyond dispute, in his first chapter, by declaring, that the world which was made by Christ, was a world which *yet knew him not,* and *therefore* could not have been the work of a *spiritual* creation, the very nature of which was to bestow the true knowledge of Christ and his Gospel; to remind them, I say, of this, and of the other express declarations in that chapter, on the subject of Christ's pre-existence, in general, as well as on that of the creation by him, in

* What says the learned dissenter, Mr. *Peirce,* upon such treatment of this passage of Colossians? — "The interpretation which refers what is here said of our Saviour to the new creation, or the renovation of all things, is so *forced and violent,* that it can hardly be thought that men would ever have espoused it, but for the sake of an hypothesis. The reader may meet with a confutation of it in most commentators." — *Paraphrase,* &c. p. 12. note w.

particular, is but to little purpose. It is replied, that, in that chapter, the *Logos*, to whose operations the effects there spoken of are ascribed, does not imply a *person*, but an *attribute*: and, that the work of creation is consequently not attributed to Christ, but to the WISDOM of God the Father. This is not the place to discuss this point. Whoever wishes to see it fully examined, may consult Whitby, Doddridge, and Rosenmüller. To the inquiring reader I would more particularly recommend, upon this head, *Pearson on the Creed*, p. 116—120.: *Le Clerc, Nov. Test.* tom. i. p. 392—400.: *Wits. Misc. Sacr.* tom. ii. p. 88—118.: *Whitaker's Origin of Arianism*, p. 39—114.: *Howes's Critical Observations*, vol. iv. p. 38—198.: *Bishop Tomline's Elements*, Art. ii., and *Dr. Laurence's Dissertation upon the Logos.*

But I am content to rest the whole issue of the question upon the state of the case furnished by the Socinian or Unitarian writers themselves. Let the reader but look into the translation of this chapter by Mr. Wakefield, and let him form his judgment of the merits of the Socinian hypothesis, from the mode of expounding Scripture, which he will there find employed for its support. Let him try if he can even comprehend the distinct propositions contained in the first fourteen verses. Let him try if he can annex any definite notions to the assertion,

that wisdom (meaning thereby an *attribute* of God) *was* God; or to the assurance, so strongly enforced by repetition, that the wisdom of God was *with* God; in other words, that the Deity had not existed before his own essential attributes: — or, again, if he can conceive how the Evangelist (supposing him in his senses) could have thought it necessary, after pronouncing the true light to be God, formally to declare that John *was not* that light: or, how he could affirm, that the wisdom, of which he had spoken but as an *attribute*, was made flesh, and became a *person*, visible, and tangible: — in short, let him try if he does not find, both in the translation and the explanatory notes, as much unintelligible jargon as was ever crowded into the same compass; nay, as is even, according to Mr. Wakefield's notion, to be found in the Athanasian creed itself. This, however, is called a *candid* and *critical* investigation of Scripture; and this, it is to be remembered, is the latest *, and,

* *Notes on all the Books of Scripture*, by Dr. Priestley, have issued from the press since the first edition of this work: and to the exposition there attempted of the introduction of St. John's Gospel, the remarks, which I have made on Mr. Wakefield's translation, apply as aptly, as if for that they had been originally designed. Whoever has a curiosity to discover whether Mr. Wakefield or Dr. Priestley be the more unintelligible, may consult *Notes*, &c. vol. iii. pp. 18, 19., compared with Mr. Wakefield's comment already referred to. In addition to this work, there has yet more lately been given to the public from the Socinian press, what the authors are pleased to call, *An improved Version of the*

therefore we may suppose, the best digested, production of the Socinian school: it comes also from the hands of a writer certainly possessed of classical erudition,—a quality of which few of his Unitarian fellow labourers in the sister country are entitled to boast.

But, to add one instance more of the ingenious mode of reasoning employed by these writers on the subject of Christ's pre-existence:—in the 8th chap. of John we find our Saviour arguing with the Jews; who, on his asserting that Abraham had seen *his* day, immediately reply, *Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was*, I AM. The inference upon this, that our Saviour here declared himself to have existed before the time of Abraham, appears not to be a very violent one; his answer being immediately and necessarily applied to the remark made by the Jews upon *his age*, which rendered it impossible that he could have seen Abraham: so that this passage will be admitted to be one of those, that "seem directly to assert the pre-existence of Christ." Now, in what way have Socinus and his followers got rid of this *seeming* contradiction to their opinions? "Πρὶν

New Testament. What new lights this improved Version has thrown upon this part of Scripture, will be seen when we come more particularly to notice this performance in another part of these volumes.

Ἀβραὰμ γενέσθαι, ἐγώ εἰμι, must be thus translated: *Before Abram can be* ABRAHAM, that is, THE FATHER OF MANY NATIONS, *I must be* — THE MESSIAH, or Saviour of the world." This famous discovery, which belongs to Socinus, was indeed esteemed of a nature so far above mere human apprehension, that his nephew, Faustus Socinus, informs us, he had received it from divine inspiration.—*Non sine multis precibus ipsius, Jesu nomine invocato, impetravit ipse.* (*Socinus contr. Eutrop.* tom. ii. p. 678.) This *sublime* interpretation has, it must be confessed, been relinquished by later Socinians, who, in imitation of Grotius, consider Christ as asserting, only, that he was before Abraham *in the decree of God.* But how this could serve as a reply to the objection of the Jews, respecting priority of actual existence; or how, in this, Christ said any thing of himself, that was not true of every human being, and therefore nugatory; or why the Jews, upon a declaration so innocent and so unmeaning, should have been fired with rage against him as a blasphemer; or (if the sense be, that Christ existed in the divine mind antecedently, not to Abraham's *birth*, but to *his existence in the divine mind* likewise) what the meaning can be of a priority in the divine foreknowledge, I leave to Mr. Belsham and his assistant commentators to unfold. Indeed, this last interpretation seems not to have given entire satisfaction to Socinians themselves, as we find

from a paper signed *Discipulus*, in the 4th vol. of the Theol. Repos., in which it is asserted, "that the modern Unitarians have needlessly departed from the interpretation given by Slichtingius, Enjidinus, and other old Socinians, and have adopted another in its stead, *which is not to be supported by any just grammatical construction.*" This gentleman then goes on to furbish up the old Socinian armour, and exults in having rendered it completely proof against all the weapons of Orthodoxy.

Mr. Wakefield, however, seems to think it safer to revert to the principles of Grotius's interpretation; and, accordingly, having fortified it against the charge of *grammatical* inaccuracy, he presents it in somewhat of a new shape, by translating the passage, *Before Abraham was born, I am* HE—viz. *the Messiah.* By which, he says, Christ means to imply, that "his mission was settled and certain before the birth of Abraham." That Mr. Wakefield has, by this construction, not only avoided the mystical conceits of Socinus's interpretation, but also some of the errors chargeable on that of Grotius, cannot be denied: but, besides that he has built his entire translation of the passage upon the arbitrary assumption of an ellipsis, to which the texts quoted as parallel furnish no support whatever, it remains, as before, to be shown, what intelligible connexion subsists between our Lord's answer and the question put to him by the Jews.

If he meant merely to say, that his mission, as the Messiah, had been ordained before the birth of Abraham, (which is in itself a tolerable strain upon the words even of this new translation,) it will require all Mr. Wakefield's ingenuity to explain in what way this could have satisfied the Jews as to the possibility of Christ's having actually *seen* Abraham, which is the precise difficulty our Lord proposes to solve by his reply. Doctor Priestley, in his later view of this subject, has not added much in point of clearness or consistency to the Socinian exposition. He confesses, however, that the "*literal meaning* of our Lord's expressions" in the 56th verse, was, that "he had lived before Abraham," and that it was so considered by the Jews: but at the same time he contends that our Lord did not intend his words to be so understood; and that, when he afterwards speaks of his priority to Abraham, his meaning is to be thus explained: "that, in a *very proper sense* of the words, he may be said to have been even before Abraham; the Messiah having been held forth as the great object of hope and joy for the human race, not only to Abraham, but even to his ancestors." (*Notes*, &c. vol. iii. pp. 329, 330. 333, 334.) Such is what Dr. Priestley calls the *proper sense* of the words, BEFORE ABRAHAM WAS, I AM.

I have here given a very few instances, but such as furnish a fair specimen of the mode of reasoning by which those enlightened comment-

ators, to whom Mr. Belsham refers, have been enabled to explain away the direct and evident meaning of Scripture. I have adduced these instances from the arguments which they have used relating to the pre-existence of Christ, as going to the very essence of *their* scheme of *Christianity*, (if such it can be called,) and as being some of those on which they principally rely. I have not scrupled to dwell thus long upon a matter not *necessarily* connected with the subject of these discourses, as some benefit may be derived to the young student in divinity, (for whom this publication has been principally intended,) from exposing the hollowness of the ground on which these high-sounding gentlemen take their stand, whilst they trumpet forth their own extensive knowledge, and the ignorance of those who differ from them. These few instances may serve to give him some idea of the fairness of their pretensions, and the soundness of their criticism. He may be still better able to form a judgment of their powers in scriptural exposition, when he finds, upon trial, that the *formulæ* of interpretation, which have been applied to explain away the notion of Christ's pre-existence from the passages that have been cited, may be employed, with the best success, in arguing away such a meaning from *any* form of expression that can be devised.

Thus, for example, had it been directly asserted that our Lord had existed for ages before his ap-

pearance in this world; it is replied, all this is true, *in the decree of God*, but it by no means relates to an actual existence. Had Christ, as a proof of his having existed prior to his incarnation, expressly declared, that all things had been created by him; the answer is obvious—he must have been ordained by the divine mind, long before he came into being, as by him it had been decreed, that the great moral creation, whereby a new people should be raised up to God, was to be wrought. Should he go yet farther, and affirm that he had resigned the God-like station which he filled, and degraded himself to the mean condition of man; a ready solution is had for this also — he made no ostentatious display of his miraculous powers, but offered himself to the world like an ordinary man. If any stronger forms of expression should be used, (and stronger can scarcely be had, without recurring to the language of Scripture,) they may all be disposed of in like manner.

But should even all the varieties of critical, logical, and metaphysical refinement be found in any case insufficient, yet still we are not to suppose the point completely given up. The modern Unitarian Commentator is not discomfited. He retires with unshaken fortitude within the citadel of his philosophic conviction, and under its impenetrable cover bids defiance to the utmost force of his adversary's argument. Of this let Dr. Priestley furnish an instance in his own words.

Endeavouring to prove, in opposition to Dr. Price, that the expressions in John, vi. 62., *What and if ye shall see the Son of Man ascend up where he was before?* supply no argument in favour of Christ's pre-existence, he uses the following remarkable language: — "*though not satisfied with any interpretation* of this extraordinary passage, yet, *rather than believe* our Saviour to have existed in any other state before the creation of the world, or to have left some state of great dignity and happiness when he came hither, he *would have recourse* to the old and exploded Socinian idea of Christ's actual ascent into heaven, or of his *imagining* that he had been carried up thither in a vision; which, like that of St. Paul, *he had not been able to distinguish from a reality*: nay, he would not build an article of faith of such magnitude, on *the correctness of John's recollection and representation of our Lord's language*; and so strange and incredible does the hypothesis of a pre-existent state appear, that, *sooner than admit it, he would suppose the whole verse to be an interpolation*, or that THE OLD APOSTLE DICTATED ONE THING, AND HIS AMANUENSIS WROTE ANOTHER." (*Letters to Dr. Price*, pp. 57, 58, &c.) — Thus is completed the triumph of Unitarian philosophy over revelation: and thus is the charge of incredulity against the pretended philosopher of the present day refuted! For what is there too monstrous for his belief, if you except only the truths of the Gospel?

NO. II. — UNITARIAN OBJECTIONS TO THE RELIGIOUS OBSERVANCE OF STATED DAYS.

PAGE. 3. (b) That the day on which the Saviour of men laid down his life for their transgressions should have attached to it any feelings of reverence, or should be in any respect distinguished from the number of ordinary days, has long been denied by different classes of dissenters from the established form; forgetting that its celebration was designed to awaken livelier feelings of devotion, by associating circumstances; and not reflecting, that the argument, which went to prove that no one day could possess a sanctity above another, should have carried them much farther, and have ended in the abolition of the Sabbath itself. The writer, however, already alluded to in the last number, has, in his answer to Mr. Wilberforce's most excellent and truly pious work on the present state of Religion, completely removed the charge of inconsistency, by directly asserting, that "Christianity expressly abolishes all distinction of days." — "To a true Christian," he observes, "every day is a sabbath, every place is a temple, and every action of life an act of devotion" — "whatever is lawful or expedient upon any one day of the week, is, under the Christian dispensation, equally lawful and

expedient on any other." (*Belsham's Review*, &c. p. 20.)

Lest we should, however, imagine that this writer means to impose upon Christians so severe a duty, as to require them to substitute, for *occasional* acts of devotion, that *unceasing* homage, which the unbroken continuity of the Christian's Sabbath, and the ubiquity of his Temple, might seem to demand, he informs us (p. 133.), that "a virtuous man is performing his duty to the Supreme Being, as really, and as acceptably, when he is pursuing the proper business of life, or even when enjoying its innocent and decent amusements, as when he is offering direct addresses to him, in the closet, or in the Temple." And thus we see the matter is rendered perfectly easy. A Christian may be employed, through the entire of his life, in worshipping his God, by never once thinking of him, but merely pursuing his proper business, or his innocent amusements. This, it is true, is a natural consequence from his first position; and gives to the original argument a consistency, which before it wanted. But is consistency of argument a substitute for Christianity? Or could the teacher of divinity at Hackney have expected, that, from such instructions, his pupils should not so far profit, as to reject not only Christianity, but, many of them, the public worship, and, with it, the recollection, of a God? — It may be worth while to inquire, what has

been the *fact*, respecting the Students of the late Academy at Hackney; and, indeed, what is the state of all the Dissenting Academies throughout Great Britain, into which the subverting principles of Unitarianism have made their way. Do any of this description now exist? — And wherefore do they not? — But, on this subject, more in the Appendix.

NO. III. — ON THE IMPORTANCE OF THE DOCTRINE OF REDEMPTION.

PAGE 3. (c) There is no one article of the Christian faith which, considered in itself, is more deserving of our closest attention, than that of our redemption by Jesus Christ. This is, in truth, the very corner-stone of the fabric. Against this, accordingly, every framer of a new hypothesis directs his entire force. This once shaken, the whole structure falls in ruins. We, therefore, find the collective powers of heterodox ingenuity summoned to combat this momentous doctrine, in a work published some years back, entitled the *Theological Repository*. Of what consequence, in the frame and essence of Christianity, it was deemed by the principal marshaller of this controversial host, may be inferred, not only from the great labour he has bestowed on this one subject, (having written five different essays in that work, in opposition to

the received doctrine of atonement,) but also from his express declarations. In *Theol. Rep.* vol. i. p. 429. he pronounces this doctrine to be "one of the *radical*, as well as the most generally prevailing, corruptions of the Christian scheme;" and in p. 124. he calls it "a disgrace to Christianity, and a load upon it, which it must either throw off, or sink under." And lest the combined exertions of the authors of this work should not prove sufficient to overturn this unchristian tenet, he renews his attack upon it with undiminished zeal in his *History of the Corruptions of Christianity;* among which he ranks this as one of the most important, stating (vol. i. p. 152.) that, "as the doctrine of the Divine Unity was infringed by the introduction of that of the Divinity of Christ, and of the Holy Ghost (as a person distinct from the Father); so the doctrine of the natural placability of the Divine Being, and our ideas of the equity of his government, have been greatly debased by the gradual introduction of the *modern* doctrine of atonement." And, on this account, he declares his intention of showing, in a *fuller manner*, than with respect to any other of the corruptions of Christianity, that it is totally unfounded both in reason and Scripture, and an entire departure from the genuine doctrine of the Gospel. Indeed, the avowed defender of the *Socinian* heresy *must* have felt it indispensable to the support of his scheme, to set aside this doctrine. Thus (*Hist. of Cor.*

vol. i. p. 272.), he says, "it immediately follows from his" (*Socinus*'s) "principles, that, Christ being only a man, though ever so innocent, his death *could not*, in any proper sense of the word, atone for the sins of other men." Accordingly, both in his *History of the Corruptions*, and in the *Theological Repository*, he bends his principal force against *this* doctrine of our church. Shall not then so determined a vehemence of attack upon this doctrine, in particular, convince us still more of its importance in the Christian scheme; and point out to the friends of Gospel truth, on what ground they are chiefly to stand in its defence?

NO. IV. — PARDON NOT *NECESSARILY* CONSEQUENT UPON REPENTANCE.

PAGE 6. (d) Balguy, in his *Essay on Redemption*, (and after him Dr. Holmes*,) has argued

* The late Dr. Holmes, for some years Canon of Christ Church in Oxford, and afterwards Dean of Winchester. I cannot mention this gentleman's name, without paying to it that tribute of respect which it so justly claims. To his indefatigable and learned research the public is indebted for one of the most valuable additions to biblical literature, which, at this day, it is capable of receiving. Treading in the steps of that great benefactor to the biblical student, Dr. Kennicott, he devoted a life to the collection of materials for the emendation of the text of the Septuagint Scriptures, as his distinguished predecessor had done for that of the Hebrew. After the most assiduous, and, to a person not

this point with uncommon strength and clearness. The case of *penitence*, he remarks, is clearly different from that of *innocence*: it implies a mixture of guilt pre-contracted, and punishment proportionally deserved. It is consequently inconsistent with *rectitude*, that both

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acquainted with the vigour of Dr. Holmes's mind, almost incredible labour, in the collation of MSS. and versions, he was enabled to give to the public the valuable result of his inquiries, in one complete volume of the Pentateuch, and the Book of Daniel. That it was not allotted to him to finish the great work in which he had engaged, is most deeply to be regretted. It is, however, to be hoped, that the learned University, on whose reputation his labours have reflected additional lustre, will not permit an undertaking of such incalculable utility to the Christian world to remain unaccomplished, especially as the materials for its prosecution, which the industry of Dr. Holmes has so amply supplied, and which remain deposited in the Bodleian library, must leave comparatively but little to be done for its final execution. The preface to the volume which has been published concludes with these words: "Hoc unum superest monendum, quod Collationes istæ ex omni genere, quæ ad hoc opus per hos quindecim annos jam fuerunt elaboratæ, in Bibliothecâ Bodleianâ reponantur, atque vel a me, si vivam et valeam, vel, si aliter acciderit, ab alio quodam Editore, sub auspicio Colendissimorum Typographei Clarendoniani Oxoniensis Curatorum, in publicum emittentur." — The language also of the valuable and much to be lamented author, (with whom I was personally acquainted, and had for some years the satisfaction of corresponding,) was always such as to encourage the expectation here held out. That this expectation should be gratified, and with all practicable despatch, cannot but be the anxious wish of every person interested in the pure and unadulterated exposition of Scriptural truth.

should be treated alike by God. The present conduct of the penitent will receive God's approbation: but the reformation of the sinner cannot have a retrospective effect. The agent may be changed, but his former sins cannot be thereby cancelled: the convert and the sinner are the same individual person: and the agent must be answerable for his whole conduct. The conscience of the penitent furnishes a fair view of the case. His sentiments of himself can be only a mixture of approbation and disapprobation, satisfaction and displeasure. His past sins must still, however sincerely he may have reformed, occasion self-dissatisfaction: and this will even be the stronger, the more he improves in virtue. Now, as this is agreeable to truth, there is reason to conclude that God beholds him in the same light. See *Balguy's Essay*, 1785, p. 31—55.; and *Mr. Holmes's Four Tracts*, p. 138, 139.—The author of the *Scripture Account of Sacrifices*, part i. sect. 6. and part iv. sect. 4. has likewise examined this subject in a judicious manner.—It may be worth remarking also, as Dr. Shuckford has done, that Cicero goes no farther on this head than to assert, Quem pœnitet peccâsse, *penè* est innocens.

Lamentable it is to confess, that the name of *Warburton* is to be coupled with the defence of the deistical objection, against which the above reasoning is directed. But no less true is it than strange, that, in the account of natural religion,

which that eminent writer has given, in the ninth book of the *Divine Legation*, he has expressed himself in terms the most unqualified upon the intrinsic and necessary efficacy of repentance; asserting that it is plainly obvious to human reason, from a view of the connexion that must subsist between the creature and his Maker, that, whenever man forfeits the favour of God by a violation of the moral law, his sincere repentance *entitles* him to the pardon of his transgressions.—I have been led, with the less reluctance, to notice this pernicious paradox of the learned Bishop, because it affords me the opportunity of directing the reader's attention to the judicious and satisfactory refutation which it has lately received, in a Prize Essay in one of the Sister Universities. See *Mr. Pearson's Critical Essay on the Ninth Book of the Divine Legation*, p. 25—34. The reasons that induced Warburton to adopt so heterodox a position are assigned by himself in one of his private letters to his friend Dr. Hurd, and are, to the full, as insufficient as the position is untenable. These, together with the alarm given to Dr. Hurd by the new doctrine taken up by his friend, will be found noticed in the *Letters from a late eminent Prelate*, p. 421—423.—*Locke* and *Nye* (as well as *Warburton*) have given but too much countenance to the erroneous opinion combated in this Number.

NO. V.—THE SENSE ENTERTAINED BY MANKIND OF THE *NATURAL* INEFFICACY OF REPENTANCE, PROVED FROM THE HISTORY OF HUMAN SACRIFICES.

PAGE 8. (c) If we look to the practices of the Heathen world, we shall find the result of the reasoning which is advanced in the page referred to, confirmed from experience by abundant proof. We shall find that almost the entire of the religion of the Pagan nations consisted in rites of *deprecation*. Fear of the Divine displeasure seems to have been the leading feature in their religious impressions; and in the diversity, the costliness, and the cruelty, of their sacrifices they sought to appease Gods, to whose wrath they felt themselves exposed, from a consciousness of sin, unrelieved by any information as to the means of escaping its effects. So strikingly predominant was this feature of terror in the Gentile superstitions, that we find it expressly laid down by the Father of Grecian history, τὸ Θεῖον πᾶν φθονερόν τε καὶ ταραχῶδες (*Herod.* lib. i. cap. 32.): and Porphyry directly asserts, "that there was wanting some universal method of delivering men's souls, which no sect of philosophy had ever yet found out:" (*August. de Civit. Dei*, lib. x. cap. 32.) — that is, that something besides their own repentance was wanting to appease the anger of their Gods.

The universal prevalence of HUMAN SACRI-

FICES, throughout the Gentile world, is a decisive proof of the light in which the human mind, unaided by Revelation, is disposed to view the Divinity, and clearly evinces how little likelihood there is in the supposition, that unassisted reason could discover the sufficiency of repentance to regain the favour of an offended God. Of this savage custom, M. de Pauw (*Rech. Phil. sur les Améric.* vol. i. p. 211.) asserts, that there is *no* nation mentioned in history, whom we cannot reproach with having, more than once, made the blood of its citizens stream forth, in holy and pious ceremonies, to appease the Divinity when he appeared angry, or to move him when he appeared indolent.

Of this position both ancient and modern historians supply the fullest confirmation. Heliodorus (*Æthiopic.* lib. x. p. 465. ed. 1630,) informs us, that the Ethiopians were required by their laws to sacrifice boys to the Sun, and girls to the Moon. Sanchoniathon, as quoted by Philo, (*Euseb. Præp. Evang.* lib. i. cap. 10.) asserts, that among the Phœnicians it was customary, in great and public calamities, for princes and magistrates to offer up, in sacrifice to the avenging demons, the dearest of their offspring, εἰς λύτρον τοῖς τιμωροῖς δαίμοσι. This practice is also attributed to them by Porphyry (*Euseb. P. Ev.* lib. iv.). Herodotus (lib. iv. cap. 62.) describes it as a custom with the Scythians to sacrifice every hundredth man of their

prisoners to their God Mars. And Keysler, who has carefully investigated the antiquities of that race, represents the spreading oaks, under which they were used to perform their sanguinary rites, as being always profusely sprinkled with the blood of the expiring victims. (*Antiq. Septentr.* Dissert. iii.) Of the Egyptians, Diodorus relates it (lib. i. p. 99. ed. *Wessel.*) to have been an established practice, to sacrifice red-haired men at the tomb of Osiris; from which, he says, misunderstood by the Greeks, arose the fable of the bloody rites of Busiris. This charge brought by Diodorus against the Egyptians is supported by Plutarch, on the authority of Manetho (*Isid. et Osir.* p. 380.). At Heliopolis, also, three men were daily offered up to Lucina; which practice, Porphyry informs us, was put a stop to by Amasis (see *Wessel. Diod.* p. 99. n. 86.). And we are told by an Arabian writer, Murtadi, that it had been customary with the Egyptians to sacrifice, to the river Nile, a young and beautiful virgin, by flinging her, decked in the richest attire, into the stream: and, as Mr. Maurice remarks, a vestige of this barbarous custom remains to this day; for we learn from *Mr. Savary's Letters on Egypt* (vol. i. p. 118.), that the Egyptians annually make a clay statue in the form of a woman, and throw it into the river, previous to the opening of the dam — see *Maurice's Indian Antiquities*, p. 433.

That this cruel practice existed also among

the Chinese, appears from their histories, which record the oblation of their monarch Chingtang, in pacification of their offended Deity, and to avert from the nation the dreadful calamities with which it was at that time visited. This sacrifice, it is added, was pronounced by the Priests to be demanded by the will of Heaven: and the aged monarch is represented as supplicating at the altar, that his life may be accepted, as an atonement for the sins of the people (*Martin. Hist. Sin.* lib. iii. p. 75. ed. 1659). — Even the Persians, whose mild and beneficent religion appears at this day so repugnant to this horrid usage, were not exempt from its contagion. Not only were their sacred rites, like those of other nations, stained with the blood of immolated victims, as may be seen in Herodotus (lib. i. cap. 132. and lib. vii. cap. 113.), Xenophon (*Cyrop.* lib. viii.), Arrian (*De Exped. Alex.* lib. vi. ad finem), Ovid (*Fast.* lib. i.), Strabo (lib. xv. p. 1065. ed. 1707), Suidas (in Μιθρα); and, as is fully proved by Brissonius (*De Reg. Pers. Princ.* lib. ii. a cap. v. ad cap. xliii.): but Herodotus (lib. vii. cap. 114.) expressly pronounces it to have been the Persian *custom* to offer *human* victims by inhumation; Περσικὸν δὲ τὸ ζώοντας κατορύσσειν: and, in support of his position, he adduces two striking instances of the fact; in one of which his testimony is corroborated by that of Plutarch. The mysteries also of the Persian God Mithra, and

the discovery of the Mithriac sepulchral cavern, as described by Mr. Maurice, have led that writer, in the most decisive manner, to affix to the Persian votary the charge of human sacrifice. (*Indian Antiquities*, pp. 965. 984, &c.). — The ancient Indians, likewise, however their descendants at this day may be described by Mr. Orme (*Hist. of Indost.* vol. i. p. 5.), as of a nature utterly repugnant to this sanguinary rite, are represented both by Sir W. Jones (*Asiat. Res.* vol. i. p. 265.), and Mr. Wilkins (in his explanatory notes on the Heetopades, note 292.), as having been polluted by the blood of human victims. This savage practice appears also to have been enjoined by the very code of Brahma; as may be seen in the Asiatic Researches, as already referred to. The self-devotions, so common among this people, tend likewise to confirm the accusation. On these, and the several species of *meritorious suicide* extracted from the Ayeen Akbery, by Mr. Maurice, see *Ind. Antiq.* pp. 164. 166. The same writer asserts (p. 434.), that the Mahometans have exerted themselves for the abolition of this unnatural usage, both in India and Egypt. This author, indeed, abounds with proofs, establishing the fact of human sacrifice in Ancient India.

Of the same horrid nature were the rites of the early Druids, as may be seen in *Diod. Sic.* (vol. i. pp. 354, 355. ed. Wess.) The Massilian Grove of the Gallic Druids is described by

Lucan, in his *Pharsalia* (lib. iii. 400, &c.), in terms that make the reader shudder: — "that every branch was reeking with human gore," is almost the least chilling of the poetic horrors with which he has surrounded this dreadful sanctuary of Druidical superstition. We are informed, that it was the custom of the Gallic Druids to set up an immense, gigantic figure of a wicker man, in the texture of which they entwined above an hundred human victims, and then consumed the whole as an offering to their gods. For a delineation of this monstrous spectacle, see *Clarke's Cæsar*, p. 131. fol. ed. 1712. Nor were the Druids of Mona less cruel in their religious ceremonies than their brethren of Gaul: *Tacitus* (vol. ii. p. 172. ed. Brot.) represents it as their constant usage, to sacrifice to their gods the prisoners taken in war: cruore captivo adolere aras, fas habebant. In the Northern nations these tremendous mysteries were usually buried in the gloom of the thickest woods. In the extended wilds of Arduenna, and the great Hercynian forest particularly, places set apart for this dreadful purpose abounded.

Phylarchus, as quoted by Porphyry, affirms, that, of old, it was a rule with every Grecian state, before they marched against an enemy, to supplicate their gods by human victims; and, accordingly, we find human sacrifices attributed to the Thebans, Corinthians, Messenians, and Temessenses, by Pausanias: to the Lacedæmo-

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nians by Fulgentius, Theodoret, and Apollodorus; and to the Athenians by Plutarch (*Themist.* p. 262. et *Arist.* p. 300. ed. Bryan); and it is notorious, that the Athenians, as well as the Massilians, had a custom of sacrificing a man every year, after loading him with dreadful curses, that the wrath of the gods might fall upon his head, and be turned away from the rest of the citizens. — See Suidas on the words περίψημα, κάθαρμα, and φαρμακός.

The practice prevailed also among the Romans; as appears not only from the devotions so frequent in the early periods of their history, but also from the express testimonies of Livy, Plutarch, and Pliny. In the year of Rome 657, we find a law enacted in the Consulship of Lentulus and Crassus, by which it was prohibited: but it appears, notwithstanding, to have been in existence so late even as in the reign of Trajan; for, at this time, three Vestal virgins having been punished for incontinence, the Pontiffs, on consulting the books of the Sibyls to know whether a sufficient atonement had been made, and finding that the offended Deity continued incensed, ordered two men and two women, Greeks and Gauls, to be buried alive (*Univ. Hist.* vol. xiv. p. 588. ed Dub.). Porphyry also assures us, that, even in his time, a man was every year sacrificed at the shrine of Jupiter Latialis.

The same cruel mode of appeasing their offended gods we find ascribed to all the other

Heathen nations: to the Getæ, by Herodotus (lib. iv. c. 94.); to the Leucadians, by Strabo (lib. x. p. 694.); to the Goths, by Jornandes (*De Reb. Getic.* cap. xix.); to the Gauls, by Cicero (*pro Fonteio*, p. 487. ed. 1684), and by Cæsar (*Bell. Gall.* lib. vi. §. 15.); to the Heruli, by Procop. (*Bell. Goth.* lib. ii. c. 15.); to the Britons, by Tacitus (*Annal.* xiv. 30.), and by Pliny (lib. xxx. cap. 1.); to the Germans, by Tacitus (*De Mor. Germ.* cap. ix.); to the Carthaginians, by Sanchoniathon (*Euseb. P. Ev.* lib. i. cap. 10.), by Plato (*in Minoe*, Opera, p. 565. ed. 1602), by Pliny (lib. xxxvi. cap. 12.), by Silius Italicus (lib. iv. lin. 767, &c.), and by Justin (lib. xviii. cap. 6. and lib. xix. cap. 1.), Ennius says of them (ed. *Hess.* 1707, p. 28.), Poenei sont soliti sos sacruficare puellos. They are reported, by Diodorus, to have offered two hundred human victims at once: and to so unnatural an extreme was this horrid superstition carried by this people, that it was usual for the parent himself to slaughter the dearest and most beautiful of his offspring at the altars of their bloody deities. Scripture proves the practice to have existed in Canaan before the Israelites came thither (*Levit.* xx. 23.). Of the Arabians, the Cretans, the Cyprians, the Rhodians, the Phocæans, those of Chios, Lesbos, and Tenedos, the same may be established; see *Porphyr. apud Euseb. P. Ev.* lib. iv. cap. 16. Monimus, as quoted by Clem. Alexand. (*Euseb.* ibid.),

affirms the same of the inhabitants of Pella. And Euripides has given to the bloody altars of the Taurić Diana a celebrity that rejects additional confirmation. — So that the *universality* of the practice in the ancient Heathen world cannot reasonably be questioned.

In what light, then, the Heathens of antiquity considered their deities, and how far they were under the impression of the existence of a Supreme Benevolence requiring nothing but repentance and reformation of life, may be readily inferred from this review of facts. Agreeably to the inference which these furnish, we find the reflecting Tacitus pronounce (*Hist.* lib. i. cap. 3.), "that the gods interfere in human concerns, but to punish" — Non esse curæ deis securitatem nostram, esse ultionem. And in this he seems but to repeat the sentiments of Lucan, who, in his Pharsalia (iv. 107, &c.), thus expresses himself: —

> "Felix Roma, quidem, civesque habitura beatos,
> Si libertatis Superis tam cura placeret,
> Quam *vindicta* placet" ——

On this subject the Romans appear to have inherited the opinions of the Greeks. Meiners (*Historia Doctrinæ de vero Deo*, p. 208.) asserts, that the more ancient Greeks imagined their gods to be envious of human felicity; so that, whenever any great success attended them, they were filled with terror, lest the gods should

be offended at it, and bring on them some dreadful calamity. In this the learned professor but affirms what, as we have seen in p. 97., is the formal declaration attributed to Solon by Herodotus: a declaration repeated and confirmed by the Historian, in the instances of Polycrates and Xerxes: in the former of which, the prudent Amasis grounds his alarm for the safety of the too prosperous prince of Samos on the notoriety of the *envious* nature of the divine being, τὸ θεῖον ἐπισταμένῳ ὡς ἔστι φθονερόν, (lib. iii. cap. 40.)—and in the latter, the sage Artabanus warns Xerxes, that even the blessings which the gods bestow in this life are derived from an *envious* motive, ὁ δὲ θεὸς, γλυκὺν γεύσας τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὑρίσκεται ἐών (lib. vii. cap. 46.). That fear of the gods, was not an unusual attendant on the belief of their existence, may be inferred likewise from the saying of Plutarch (*De Superst.*), τέλος τοῦ μὴ νομίζειν θεοὺς μὴ φοβεῖσθαι: and Pliny (lib. ii. cap. 7.) speaking of the deification of death, diseases, and plagues, says, that "these are ranked among the gods, whilst with a trembling fear we desire to have them pacified,"—dum esse *placatas*, *trepido metu* cupimus. Cudworth also (*Intell. Syst.* p. 664.), shews, in the instances of Democritus and Epicurus, that terror was attached to the notion of a divine existence: and that it was with a view to get free from this terror, that Epicurus laboured to remove the idea of a providential administration of

human affairs. The testimony of Plato is likewise strong to the same purpose: speaking of the punishment of wicked men, he says, all these things "hath *Nemesis* decreed to be executed in the second period, by the ministry of *vindictive* terrestrial demons, who are overseers of human affairs; *to which demons the supreme God hath committed the government of this world.*" — *De Anima Mundi.* Opera, p. 1096. ed. Franc. 1602.

Thus the Gentile Religion, in early ages, evidently appears to have been a religion of *fear.* Such has it been found likewise in later times; and so it continues to this day. Of the length of time during which this practice of human sacrifice continued among the Northern nations, Mr. Thorkelin, who was perfectly conversant with Northern literature, furnishes several instances, in his *Essay on the Slave Trade.* Ditmarus charges the Danes with having put to death, in their great sacrifices, no fewer than ninety-nine slaves at once. (*Loccen. Antiq. Sue. Goth.* lib. i. cap. 3.) In Sweden, on urgent occasions, and particularly in times of scarcity and famine, they sacrificed kings and princes. Loccenius (*Histor. Rer. Suecic.* lib. i. p. 5.) gives the following account: Tantâ fame Suecia afflicta est, ut ei vix gravior unquam incubuerit; cives inter se dissidentes, cum pœnam delictorum divinam agnoscerent, primo anno boves, altero homines, tertio regem ipsum, velut *iræ cœlestis*

piaculum, ut sibi persuasum habebant, Odino immolabant: and we are told that the Swedes, at one time, boasted of having sacrificed five kings in a single day. Adam of Bremen, (*Hist. Eccles.* cap. 234.) speaking of the awful grove of Upsal, a place distinguished for the celebration of those horrid rites, says, "There was not a single tree in it, that was not reverenced, as gifted with a portion of the divinity, because stained with gore, and foul with human putrefaction." In all the other Northern nations, without exception, the practice is found to have prevailed: and to so late a period did it continue, that we learn from St. Boniface, that Gregory II. was obliged to make the sale of slaves for sacrifice by the German converts, a capital offence; and Carloman, in the year 743, found it necessary to pass a law for its prevention. Mallet, whose account of this horrid custom among the Northern nations deserves particularly to be attended to, affirms that it was not abolished in those regions until the ninth century (*Northern Antiquities*, vol. i. pp. 132—142.). And Jortin (*Remarks on Eccles. Hist.* vol. v. p. 233.) reports, from Fleury, an adherence to this custom, in the island of Rugia, even so late as at the close of the twelfth century.

The same dreadful usage is found to exist, to this day, in Africa; where, in the inland parts, they sacrifice the captives, taken in war, to their fetiches: as appears from Snelgrave, who, in the king of Dahoome's camp, was witness to his sa-

crificing multitudes to the deity of his nation. Among the islanders of the South Seas we likewise learn from Captain Cook that human sacrifices were very frequent: he speaks of them as customary in Otaheitè, and the Sandwich Islands; and in the island of Tongataboo he mentions ten men offered at one festival. All these, however, are far exceeded by the pious massacre of human beings in the nations of America. The accounts given by Acosta, Gomara, and other Spanish writers, of the monstrous carnage of this kind, in these parts of the world, are almost incredible. The annual sacrifices of the Mexicans required many thousands of victims; and in Peru two hundred children were devoted for the health of the Ynca. (*Acost. Hist. of Ind.* pp. 379—388. ed. 1604.—*Anton. de Solis.* and *Clavig. Hist. of Mex.* lib. vi. sect. 18, 19, 20.)—Mr. Maurice also informs us, that, at this day, among certain tribes of the Mahrattas, human victims, distinguished by their beauty and youthful bloom, are fattened like oxen for the altar (*Ind. Antiq.* p. 843.): and the same writer (pp. 1077, 1078.) instances other facts from Mr. Crauford's *Sketches of Indian Mythology*, from which he concludes, that the notion of the efficacy of human sacrifice is by no means extinct in India at the present time. This position is certainly contradictory to the testimonies of Dow, Holwel, and Grose. But, as the laborious research of Mr. Maurice has drawn together numerous and authentic documents in

corroboration of his opinion, it may fairly be questioned whether the authority of these writers is to be considered as of much weight in the opposite scale. The learned professor Meiners (*Historia Doct. de vero Deo.* sect. iv.) does not hesitate to pronounce the two former unentitled to credit: the first, as being of a disposition too credulous; and the second, as deserving to be reckoned, for fiction and folly, another Megasthenes.* Mr. Dow's incompetency, on the sub-

* In addition to the authorities already referred to upon this head, I would suggest to the reader a perusal of *Mr. Mickle's Enquiry into the Brahmin Philosophy*, suffixed to the seventh Book of his Translation of *Camoens' Lusiad*. He will find in that interesting summary abundant proofs not only of the existence of the practice of human sacrifice in modern India, but also of the total incredibility of the romances of Dow and Holwel; and he will at the same time discover the reason why these authors are viewed with so much partiality by a certain description of writers. The *philosophic* tincture of their observations upon religion, and the liberties, taken by Mr. Holwel especially, with both the Mosaic and Christian revelations, were too nearly allied to the spirit of Unitarianism not to have had charms for the advocates of that system.—The superiority of the revelation of *Brahma* over that of *Moses*, Mr. Holwel instances in the creation of man. In the former, he says, "the creation of the human form is *clogged with no difficulties, no ludicrous unintelligible circumstances, or inconsistencies.* God previously constructs mortal bodies of *both sexes* for the reception of the angelic spirits" (*Mickle's Lusiad*, vol. ii. p. 253.). Mr. Holwel, also, in his endeavours to prove the revelation of *Birmah* and of *Christ* to be the same, gravely proceeds to solve the difficulty which arises from their present want of resemblance, by asserting, that "the doctrine of Christ, as it is delivered to us, is totally corrupted; that age after age has discoloured

ject of the Indian theology, has also been proved by Mr. Halhed, who has shewn, in the preface to his translation of the Gentoo Code (p. 32. ed. 1776), that writer's total deficiency in the knowledge of the sacred writings of the Hindoos: and as to Mr. Grose, I refer the reader to the *Indian Antiquities* (pp. 249. 255.), for instances of his superficial acquaintance with the affairs of Hindostan. It is of the greater importance to appreciate truly the value of the testimony given by these writers; as on their reports has been founded a conclusion directly subversive of the fact here attempted to be established. *

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it; that even the most ancient record of its history, the New Testament, is grossly corrupted; that *St. Paul by his reveries*, and *St. Peter by his sanction to kill and eat*, began this woful declension and perversion of the doctrines of Christ" (*Mickle's Lusiad*, vol. ii. p. 254.). After this, can we wonder, that Dr. Priestley considered this writer sufficiently *enlightened*, to be admitted as undoubted evidence in the establishment of whatever facts he might be pleased to vouch? Yet it is whimsical enough, that this writer, who is so eminently *philosophical*, and, as such, is so favourite a witness with Dr. Priestley, should have disclosed an opinion with respect to *philosophers*, so disreputable as the following:—"The devil and his chiefs have often, as well as the good angels, taken the human form, and appeared in the character of tyrants, and corrupters of morals, or of *philosophers*, who are the *devil's faithful deputies*" (*Mickle's Lusiad*, vol. ii. p. 250.).

* To the curious reader, who may wish to see the latest and most interesting account of the sanguinary superstitions of the Hindoos, and of the general state of that people in

The subject of this Number may derive additional light from the nature of the *representations*

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point of civilisation at the present day, I would strongly recommend Dr. BUCHANAN's *Memoir on the Expediency of an Ecclesiastical Establishment for British India;* in which he will not only find ample confirmation of Mr. Maurice's statements, as to the dreadful extent of human sacrifice among the natives of Hindostan (see pp. 33, 34. 47—50. 91—104.), but also the most affecting exposition of the decaying state of religion amongst their conquerors.

In this latter point of view, it is a work that cannot be too generally known, nor too attentively perused. The contrast which it exhibits between the indifference of Protestantism and the zeal of Popery, in those distant regions, is strikingly illustrative of the prevailing character of each. An establishment of eighteen military chaplains, of whom not more than twelve are at any one time in actual appointment, — with three churches, one at Calcutta, one at Madras, and one at Bombay, — constitutes the entire means of religious instruction for the vast extent of the British empire in the East; whilst, at the various settlements and factories, at Bencoolen, Canton, and the numerous islands in that quarter in the possession of Britain, not a single clergyman of the English Church is to be found, to perform the rite of baptism, or any other Christian rite whatever. British armies, also, have been known to be not unfrequently in the field without a chaplain: and it is said, that Marquis Cornwallis was indebted to the services of a British officer, for the last solemn offices of interment. The consequence (as Dr. Buchanan states) has been, that "all respect for Christian institutions has worn away; and that the Christian sabbath is now no otherwise distinguished, than by the display of the British flag!" So that, "we seem at present," he says, "to be trying the question, WHETHER RELIGION BE NECESSARY FOR A STATE: whether a remote, commercial

of the Divinity, throughout the Heathen nations. Thus, in the images of the Deity among the

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empire, having no sign of the Deity, no type of any thing heavenly, may not yet maintain its Christian purity and its political strength, amidst Pagan superstitions, and a voluptuous and unprincipled people." The effect also of this want of religious instruction Dr. Buchanan describes to be such as might naturally be expected,—a general spread of profligacy amongst our own people, and a firm belief amongst the natives, that "THE ENGLISH HAVE NO RELIGION."

Now, in what way does Dr. Buchanan describe the exertions of the ROMISH CHURCH to propagate its peculiar tenets? An establishment of three archbishops and seventeen bishops, with a proportional number of churches and inferior clergy, is indefatigably employed in sending through the East, and particularly through the dominions of Protestant Britain, that form of religious faith, which Protestants condemn as perniciously erroneous. In Bengal alone, he states, there are eight Romish churches, besides four Armenian, and two Greek: and it affords matter of melancholy reflection, that we are compelled to derive a consolation under the consequences of our own religious apathy, from the contemplation of those beneficial effects, which Dr. Buchanan ascribes to the influence of this Romish establishment, in its civilizing operation on the minds of the Asiatics.

The sentiments, which an acquaintance with these facts must naturally excite, in the minds of such as retain any sense of the value of true religion, make it particularly desirable that this work should be known to all; especially to those who have the power to promote the means of rectifying the dreadful evils which it authenticates. To a religious mind, the perusal of the work must undoubtedly be distressing. But, from the gloom, which the darkness of Pagan superstition, joined to the profligacy of European irre-

Indians, we find an awful and terrific power the ruling feature. Thousands of outstretched arms

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ligion, spreads over the recitals it contains, the pious heart will find a relief in that truly evangelical production of pastoral love, presented in Archbishop Wake's primary charge to the Protestant missionaries in India; and yet more in that delightful picture which is given of the church at Malabar: — a church, which, as it is reported to have been of Apostolic origin, carries with it to this day the marks of Apostolic simplicity; and which presents the astonishing phenomenon of a numerous body of Hindoo Christians, equalling, both in their practice and their doctrines, the purity of any Christian church since the age of the Apostles. "Such are the heresies of this church," said their Portuguese accusers, "that their clergy married wives; that they owned but two sacraments, baptism and the Lord's supper; that they denied transubstantiation; that they neither invoked saints nor believed in purgatory; and that they had no other orders or names of dignity in the church than bishop or deacon." Such was found to be the state of the church of Malabar in the year 1599; and such, there is good reason to believe, had been its state, from its foundation in the earliest times of Christianity (See *Dr. Buchanan's Memoir*, pp. 1—8. 12. 18. 55—62. 75—79.). To the question which popery triumphantly proposes to the Protestant, "WHERE WAS YOUR RELIGION BEFORE LUTHER?" the answer, "IN THE BIBLE," derives now an auxiliary from this most important and interesting fact.

I should deem it necessary to apologize to the reader for this digression respecting the contents of Dr. Buchanan's publication, were I not convinced, that, in drawing attention to its subject, I am doing a real service to Christianity.

As a most valuable Appendix to this publication, I must beg leave also to recommend to the reader the xviith article of the 1st volume of the *Quarterly Review*. The impious policy, that would impede the introduction of the Christian

and hands, generally filled with swords and daggers, bows and arrows, and every instrument of destruction, express to the terrified worshipper the cruel nature of the god. The collars of human skulls, the forked tongues shooting from serpents' jaws, the appendages of mutilated corpses, and all the other circumstances of terrific cruelty which distinguish the Black God-

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religion into India, is there treated as it deserves. The fashionable sophistry, which had for a time prevailed upon this subject, is most happily exposed by the Reviewer. And, with no common talent and address, it is unanswerably proved to be no less the interest, than the duty, of the conqueror, to spread the light of the Gospel far and wide through the regions of Hindostan. Melancholy it truly is that such arguments should be wanted to convince a Christian people. Great is the power of the British empire, most undoubtedly. Yet, surely, if its interests are found to be incompatible with the interests of Christ's kingdom, it cannot be difficult to pronounce which of the two must fall.

That the reader may feel the full force of the observations contained in this note, he is requested to peruse the extraordinary details, authenticated by *Dr. Buchanan*, in his recent publication, entitled *Christian Researches in Asia*; particularly those relating to the *worship of Juggernaut*, and the *present condition of Ceylon*, which are to be found at pp. 129—147., and pp. 182—190. of that work. *

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* It is due to the memory of the learned and pious author of this work to acknowledge, that the great improvements which have taken place in the provision for the religious instruction of the population of our Eastern dependencies, since the above note was written, are, in a great measure, to be attributed to the earnest remonstrance which it contains. — Ed.

dess Seeva, Haree, and other of the idols of Hindostan (*Maurice's Ind. Antiq.* pp. 182. 253. 327. 381, 382. 856, 857. 882.), sufficiently manifest the genius of that religion which presented these as objects of adoration. To the hideous idols of Mexico, one of which was of most gigantic size, seated upon huge snakes, and expressly denominated TERROR (*Clavig.* lib. vi. sect. 6.), it was usual to present the heart, torn from the breast of the human victim, and to insert it, whilst yet warm and reeking, in the jaws of the blood-thirsty divinity. (Ibid. lib. vi. sect. 18.) The supreme god of the ancient Scythians was worshipped by them under the similitude of a naked SWORD (*Herod.* lib. iv. cap. 62.): and in Valhalla, or the *Hall of Slaughter*, the Paradise of the terrible god of the Northern European regions, the cruel revelries of Woden were celebrated by deep potations from the skulls of enemies slain in battle.

Conformably with this character of their gods, we find the worship of many of the heathen nations to consist in suffering and mortification, in cutting their flesh with knives, and scorching their limbs with fire. Of these unnatural and inhuman exercises of devotion ancient history supplies numberless instances. In the worship of Baal, as related in the book of Kings, and in the consecration to Moloch, as practised by the Ammonites, and not infrequently by the Hebrews themselves, the Sacred Volume affords an incon-

testable record of this diabolical superstition. Similar practices are attested by almost every page of the profane historian. The cruel austerities of the Gymnosophist, both of Africa and India, the dreadful sufferings of the initiated votaries of Mithra and Eleusis (see *Maurice's Ind. Antiq.* pp. 990—1000.), the Spartan διαμαστίγωσις in honour of Diana, the frantic and savage rites of Bellona, and the horrid self-mutilations of the worshippers of Cybele, but too clearly evince the dreadful views entertained by the ancient heathens of the nature of their gods. Of the last named class of pagan devotees (to instance one, as a specimen of all,) we have the following account from Augustine—"Deæ magnæ sacerdotes, qui Galli vocabantur, virilia sibi amputabant, et furore perciti caput rotabant, cultrisque faciem musculosque totius corporis dissecabant; morsibus quoque se ipsos impetebant." (*August. de Civ. Dei.* pp. 140. 156. ed. 1661.) And Seneca, as quoted by the same writer, (lib. vi. cap. 10.) confirms this report in the following passage, taken from his work on Superstition, now no longer extant: "Ille viriles sibi partes amputat, ille lacertos secat. Ubi iratos deos timent, qui sic propitios merentur? — Tantus est perturbatæ mentis et sedibus suis pulsæ furor, ut sic dii placentur quemadmodum ne homines quidem teterrimi.—Se ipsi in templis contrucidant, vulneribus suis ac sanguine supplicant." And it deserves to be remarked, that these unnatural rites,

together with that most unnatural of all — human sacrifice — are pronounced by Plutarch (*Opera*, tom. ii. p. 417. ed. Franc. 1620,) to have been instituted for the purpose of averting the wrath of malignant demons.

Nor have these cruel modes of worship been confined to the heathens of antiquity. By the same unworthy conceptions of the Deity, the pagans of later times have been led to the same unworthy expressions of their religious feelings. Thus, in the narrative of Cooke's voyages, we are informed, that it was usual with the inhabitants of the Friendly Islands, when afflicted with any dangerous disorder, to cut off their little finger as an offering to the Deity, which they deemed efficacious to procure their recovery: and in the Sandwich Islands, it was the custom to strike out the fore-teeth, as a propitiatory sacrifice, to avert the anger of the Eatooa, or Divinity. If we look again to the religion of the Mexicans, we meet the same sort of savage superstition, but carried to a more unnatural excess. Clavigero (lib. vi. sect. 22.) says, "It makes one shudder, to read the austerities, which they exercised upon themselves, either in atonement of their transgressions, or in preparation for their festivals:" and then proceeds, in this section and in those that follow, to give a dreadful description, indeed, of the barbarous self-lacerations, practised both by the Mexicans and Tlascalans, in the discharge of their religious

duties: and yet, he afterwards asserts, (vol. ii. p. 446. 4to. ed. Lond.) that all these, horrid as they are, must be deemed inconsiderable, when compared with the inhumanities of the ancient priests of Bellona and Cybele, of whom we have already spoken; and still more so, when contrasted with those of the penitents of the East Indies and Japan.

With good reason, indeed, has the author made this concluding remark: for, of the various austerities, which have been at different times practised as means of propitiating superior powers, there are none that can be ranked with those of the devotees of Hindostan at the present day. Dreadful as Mr. Maurice represents the rites of Mithra and Eleusis to have been, dreadful as we find the other rites that have been noticed, yet their accumulated horrors fall infinitely short of the penitentiary tortures endured by the Indian Yogee, the Gymnosophist of modern times — "to suspend themselves on high in cages, upon trees considered sacred, refusing all sustenance, but such as may keep the pulse of life just beating; to hang aloft upon tenter-hooks, and voluntarily bear inexpressible agonies; to thrust themselves by hundreds, under the wheels of immense machines, that carry about their unconscious gods, where they are instantly crushed to atoms; at other times, to hurl themselves from precipices of stupendous height; now to stand up to their necks in rivers,

till rapacious alligators come to devour them; now to bury themselves in snow till frozen to death; to measure with their naked bodies, trained over burning sands, the ground lying between one pagoda and another, distant perhaps many leagues; or to brave, with fixed eyes, the ardor of a meridian sun between the tropics:" these, with other penances not less tremendous, which Mr. Maurice has fully detailed in the last volume of his *Indian Antiquities*, are the means, whereby the infatuated worshippers of Brahma hope to conciliate the Deity, and to obtain the blessings of immortality: and by these, *all* hope to attain those blessings, except only the wretched race of the Chandalahs, whom, by the unalterable laws of Brahma, no repentance, no mortification, can rescue from the doom of eternal misery; and against whom the gates of happiness are for ever closed. — See *Maur. Ind. Antiq.* pp. 960, 961.

Now, from this enumeration of facts, it seems not difficult to decide, whether the dictate of untutored reason be, the conviction of the DIVINE BENEVOLENCE, and the persuasion that the Supreme Being is to be conciliated by good and virtuous conduct *alone*: and from this also we shall be enabled to judge what degree of credit is due to the assertions of those who pronounce, that "*all* men *naturally* apprehend the Deity to be propitious:" that "*no nation whatever*, either Jew or Heathen, ancient or modern, appears to have had the least knowledge, or to

betray the least sense of their want of *any* expedient of satisfaction for sin, besides repentance and a good life:" and, that "from a full review of the religions of all ancient and modern nations, they appear to be *utterly destitute of any thing like a doctrine of proper atonement.*"

These assertions Doctor Priestley has not scrupled to make (*Theol. Rep.* vol. i. pp. 401. 411. 416. and 421.); and boldly offers "the range of the whole Jewish and Heathen world" to supply a single fact in contradiction. He professes also to survey this wide-extended range himself; and, for this purpose, begins with adducing a single passage from Virgil, whence, he says, it appears that "even the *implacable hatred* of Juno could be appeased;" and an instance from the *Phædon* of Plato, from which he concludes that Socrates, although "the farthest possible from the notion of appeasing the anger of the gods by any external services, yet died *without the least doubt of an happy immortality;*" notwithstanding that in p. 31., when treating of another subject, he had found it convenient to represent this philosopher as utterly *disbelieving* a future state; and even here, he adds, what renders his whole argument a nullity, *provided there were any such state for man.* Having by the former of these established his position, as to the religion of the vulgar, among the Greeks and Romans; and by the latter, as to the religion of the *philosophers;* he yet farther endeavours

to fortify his conclusion by the assertion, that no facts have been furnished either by Gale or Clarke, to justify the opinion, that the ancients were at a loss as to the terms of divine acceptance; notwithstanding that not only Clarke (*Evidences*, vol. ii. pp. 662—670. fol. 1738,) but Leland (*Christ. Rev.* vol. i. pp. 259. 270. 473. 4to. 1764,) and various other writers have collected numerous authorities on this head, and that the whole mass of heathen superstitions speaks no other language: insomuch that Bolingbroke himself (vol. v. pp. 214, 215. 4to.) admits the point in its fullest extent. He next proceeds to examine the religion of the ancient Persians and modern Parsis. To prove this people to have been free from any idea of atonement or sacrifice, he quotes a prayer from Dr. Hyde, and a description of their notion of future punishments from Mr. Grose: and, though these can, at the utmost, apply only to the *present* state of the people, (and whoever will consult Dr. Hyde's history, pp. 570. 574., on the account given by Tavernier, of their notion of *absolution*, and on that given by himself, of their ceremony of the *Scape-Dog*, will see good reason to deny the justness even of *this* application,) yet Dr. Priestley has not scrupled to extend the conclusion derived from them to the *ancient* Persians, in defiance of the numerous authorities referred to in this Number, and notwithstanding that, as Mr. Richardson asserts, (*Dissert.* pp. 25,

26. 8vo. 1788,) the Parsis acknowledge the original works of their ancient lawgiver to have been long lost; and that, consequently, the ceremonials of the modern Guebres preserve little or no resemblance to the ancient worship of Persia. See also *Hyde, Rel. Vet. Pers.* p. 574. ed. Oxon. 1760. Our author, last of all, cites the testimonies of Mr. Dow and Mr. Grose, to establish the same point concerning the religion of the Hindoos; and particularly to shew, that it was "*a maxim* with the Brahmans, *never* to defile their sacrifices with blood." The value to be attached to these testimonies may be estimated from what has been already advanced concerning these writers; from the terrific representations of the gods of Hindostan; the cruel austerities with which they were worshipped; and the positive declarations of the most authentic and recent writers on the history of the Hindoos.

Thus, not a single authority of those adduced by Dr. Priestley is found to justify his position. But, admitting their fullest application, to what do they amount? — to an instance of relenting hatred in Juno, as described by Virgil; an example of perfect freedom from all apprehension of divine displeasure, in the case of Socrates; and a quotation or two from Mr. Dow and Mr. Grose, with a prayer from Dr. Hyde, to ascertain the religious notions of the Parsis and the Hindoos. These, with a few vague observa-

tions on the tenets of certain Atheists of ancient and modern times, (the tendency of which is to shew, that men who did not *believe in* a moral Governor of the Universe, did not *fear* one,) complete his survey of the religious history of the *Heathen* world: — and in the conclusion derived from this *very copious* induction he satisfactorily acquiesces, and boldly defies his opponents to produce a single contradictory instance. — (N. B. His abstract of the *Jewish* testimonies I reserve for a distinct discussion in another place: see No. XXXIII.).

When Dr. Priestley thus gravely asserts, that, by this *extensive* review of facts, he has completely established the position, that natural religion impresses no fears of divine displeasure, and prescribes no satisfaction for offended justice beyond repentance, it seems not difficult to determine how far he relies upon the ignorance of his readers, and upon the force of a bold assertion. As to the position itself, it is clear, that never was an αὐτὸς ἔφα more directly opposed to the voice of history, and to notoriety of fact. Parkhurst, in his Hebrew Lexicon, on the word אשם, says, "It is known to *every one*, who is acquainted with the mythology of the Heathens, how strongly and generally they retained the tradition of an *atonement* or *expiation for sin*." What has been already offered in this Number, may, perhaps, appear sufficient to justify this affirmation. But, indeed, independent of all his-

torical research, a very slight glance at the Greek and Roman Classics, especially the Poets, the popular divines of the ancients, can leave little doubt upon this head. So clearly does their language announce the notion of a *propitiatory atonement*, that, if we would avoid an imputation on Dr. Priestley's fairness, we are driven of necessity to question the extent of his acquaintance with those writers. Thus, in Homer, (*Il.* i. 386.) we find the expression Θεὸν ἱλάσκεσθαι so used, as necessarily to imply the *appeasing the anger* of the God: and again (*Il.* ii. 550.) the same expression is employed, to denote the *propitiation* of Minerva by *sacrifice*, Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται. Hesiod, in like manner, (Ἔργ. καὶ Ἡμ. 338.) applies the term in such a sense as cannot be misunderstood. Having declared the certainty, that the wicked would be visited by the divine vengeance, he proceeds to recommend sacrifice, as amongst the means of rendering the deity *propitious*—Ἄλλοτε δὴ σπονδῇσι θυέεσσί τε ἱλάσκεσθαι. Plutarch makes use of the word, expressly in reference to the *anger of the Gods*, ἐξιλάσασθαι τὸ μήνιμα τῆς θεοῦ. That the words ἱλάσκεσθαι, ἱλασμὸς, &c. carry with them the force of *rendering propitious an offended deity*, might be proved by various other instances from the writers of antiquity; and that, in the use of the terms ἀποτροπίασμα or ἀποτροπιασμὸς, κάθαρμα, περίψημα, and φαρμακὸς, the ancients meant to convey the

idea of *a piacular sacrifice averting the anger of the gods,* he who is at all conversant with their writings needs not to be informed. The word περίψημα, particularly, Hesychius explains by the synonymous terms, ἀντίλυτρον, ἀντίψυχον: and Suidas describes its meaning in this remarkable manner: "Οὕτως ἐπέλεγον, (Ἀθηναῖοι) τῷ κατ' ἐνιαυτὸν συνέχοντι πάντων κακά." (This Schleusner affirms to be the true reading) — περίψημα ἡμῶν γενοῦ, ἤτοι σωτηρία καὶ ἀπολύτρωσις. Καὶ οὕτως ἐνέβαλλον τῇ θαλάσσῃ, ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτινύντες.

Nor is the idea of propitiatory atonement more clearly expressed by the Greek, than it is by the Latin, writers of antiquity. The words placare, propitiare, expiare, litare, placamen, piaculum, and such like, occur so frequently, and with such clearness of application, that their force cannot be easily misapprehended, or evaded. Thus Horace, (lib. ii. sat. 3.) "Prudens *placavi sanguine* Divos:" and (lib. i. Ode 28.) "Teque *piacula* nulla *resolvent:*" and in his second Ode, he proposes the question, "cui dabit partes *scelus expiandi* Jupiter?" ("to which," says Parkhurst, whimsically enough, "the answer in the Poet is, Apollo — the second person in the Heathen Trinity.") Cæsar, likewise, speaking of the Gauls, says, as has been already noticed, "*Pro vitâ hominis nisi vita hominis reddatur,* non posse deorum immortalium numen *placari* arbitrantur." Cicero, (*pro Fonteio.* x.) speaking of

the same people, says, "Si quando aliquo *metu* adducti, deos *placandos* esse arbitrantur, humanis hostiis eorum aras ac templa funestant." The same writer (*De Nat. Deor.* lib. iii. cap. 6.) says, "Tu autem etiam Deciorum *devotionibus placatos* Deos esse censes." From Silius Italicus and Justin, we have the most explicit declarations, that the object of the unnatural sacrifices of the Carthaginians was to obtain pardon from the gods. Thus, the former (lib. iv. lin. 767, &c.)—

> "Mos fuit in populis, quos condidit advena Dido
> *Poscere cæde deos veniam,* ac flagrantibus aris
> (Infandum dictu) parvos imponere natos"—

And in like manner the latter (lib. xviii. cap. 6.) expresses himself; "Homines ut victimas immolabant: et impuberes aris admovebant; *pacem sanguine eorum exposcentes,* pro quorum vitâ dii rogari maxime solent." Lucan also, referring to the same bloody rites, usual in the worship of the cruel gods of the Saxons, thus speaks of them (*Pharsal.* lib. i. lin. 443, &c.):—

> "Et quibus immitis *placatur sanguine diro*
> Teutates, horrensque feris altaribus Hesus,
> Et Tharamis Scythiæ non mitior ara Dianæ."

Virgil likewise, (*Æn.* ii. lin. 116.)—

> "*Sanguine placastis* ventos, et virgine cæsâ,
> Sanguine quærendi reditus, *animâque litandum*
> Argolicâ."—

Suetonius relates of *Otho*, (cap. 7.) Per omnia *piaculorum* genera, manes Galbæ *propitiare* tentasse. And Livy (lib. vii. cap. 2.) says, Cum vis morbi nec humanis consiliis, nec ope divinâ levaretur, ludi quoque scenici, inter alia *cœlestis iræ placamina* institui dicuntur: and the same writer, in another place, directly explains the object of animal sacrifice; Per dies aliquot, hostiæ majores sine *litatione* cæsæ, diuque non *impetrata pax Deûm.* The word litare is applied in the same manner by Pliny, (*De Viris Illust. Tull. Host.*) Dum Numam sacrificiis imitatur, Jovi Elicio *litare* non potuit; fulmine ictus cum regiâ conflagravit. This sense of the word might be confirmed by numerous instances. Servius (*Æn.* iv. lin. 50.) and Macrobius (lib. iii. cap. 5.) inform us, that it implies "facto sacrificio placare numen:" and Stephanus says from Nonius, that it differs from sacrificare in this, that the signification of the latter is, veniam *petere*, but that of the former, veniam *impetrare.*

But to produce all the authorities on this head were endless labour: and, indeed, to have produced so many, might seem to be an useless one, were it not of importance to enable us to appreciate, with exactness, the claims to literary pre-eminence, set up by a writer, who, on all occasions, pronounces ex cathedrâ; and on whose dicta, advanced with an authoritative and imposing confidence, and received by his followers with implicit reliance, has been erected a system em-

bracing the most daring impieties that have ever disgraced the name of Christianity. If the observations in this Number have the effect of proving to any of his admirers the incompetency of the guide whom they have hitherto followed with unsuspecting acquiescence, I shall so far have served the cause of truth and of Christianity, and shall have less reason to regret the trouble occasioned both to the reader and to myself, by this prolix detail.

NO. VI. — ON THE MULTIPLIED OPERATION OF THE DIVINE ACTS.

PAGE 10. (f) — This thought we find happily conveyed by Mr. Pope, in his *Essay on Man* : —

> "In human works, though laboured on with pain,
> A thousand movements scarce one purpose gain;
> In God's, one single does its end produce;
> Yet serves to second, too, some other use." —

In the illustration of this part of my subject, I have been much indebted to the excellent Sermons of the Bishop of London, *On the Christian Doctrine of Redemption;* and also to the sixth Letter of H. Taylor's *Ben Mordecai's Apology* — a work which, though it contains much of what must be pronounced to be erroneous doctrine, is, nevertheless, in such parts as do not take their complexion from the tinge of the author's pecu-

liar opinions, executed with acuteness, learning, and research.

NO. VII. — DEISTICAL REASONING INSTANCED IN CHUBB.

PAGE 10. (5)—The objection stated in the page here referred to, is urged by Chubb, in his reasoning on *Redemption.*

The species of argument which he has employed is a favourite one with this deistical writer. He applies it, on another occasion, to establish a conclusion no less extraordinary, than that the conversion of the Jews or Heathens to Christianity was a matter of little consequence, either as to the favour of God, or their own future safety; *for*, adds he, IF *they were virtuous and good men, they were secure without such conversion; and* IF *they were bad vicious men, they were not secured by it!* (*Posthumous Works*, vol. ii. p. 33.) Thus, with the simple apparatus of an IF and a DILEMMA, was this acute reasoner able, on all occasions, to subvert any part of the system of revelation against which he chose to direct his attacks. The ΔΟΣ ΠΟΥ ΣΤΩ was never wanting to this moral Archimedes; and the fulcrum and two-forked lever were always ready at hand to aid the designs of the logical mechanician.

Yet this man was one of the *enlightened* in

his day. And even at the present time, there is good reason to think that he is held in no small estimation by those who claim to be distinguished by that appellation, amongst the professors of Christianity: for, in the treatises of Unitarian and other *philosophic* Christians of these later times, we find the arguments and opinions of this writer plentifully scattered; and at the same time all ostentatious display of the source, from which they are derived, most carefully avoided:—circumstances, from which their serious reverence of the author, and the solid value they attach to his works, may reasonably be inferred.

Now, as this is one of the oracles from which these illuminating teachers derive their lights, it may afford some satisfaction to the reader, who may not have misemployed time in attempting to wade through the swamp of muddy metaphysics which he has left behind him, to have a short summary of this writer's notions concerning Christianity laid before him.

Having altogether rejected the Jewish revelation, and pronounced the New Testament to be a "fountain of confusion and contradiction," and having, consequently, affirmed every appeal to Scripture to be "a certain way to perplexity and dissatisfaction, but not to find out the truth;" he recommends our return from all these absurdities to "that prior rule of action, that eternal and invariable rule of right and wrong, as to an infallible guide, and as the solid ground of our

peace and safety." Accordingly, having himself returned to this infallible guide, he is enabled to make these wonderful discoveries—1. That there is no particular Providence: and that, consequently, any dependance on Providence, any trust in God, or resignation to his will, can be no part of religion; and, that the idea of application to God for his assistance, or prayer in any view, has no foundation in reason. 2. That we have no reason to pronounce the soul of man to be immaterial, or that it will not perish with the body. 3. That if ever we should suppose a future state in which man shall be accountable, yet the judgment, which shall take place in that state, will extend but to a small part of the human race, and but to a very few of the actions which he may perform,—to such alone, for example, as effect the public weal.

Such are the results of reasoning triumphing over Scripture; and such is the wisdom of man when it opposes itself to the wisdom of God!—Yet this strange and unnatural blasphemer of divine truth declares, that the work, which conveys to the world the monstrous productions of insanity and impiety above cited (and these are but a small portion of the entire of that description), he had completed in the decline of life, with the design to leave to mankind "a valuable legacy," conducing to their general happiness. The reader will hardly be surprised, after what has been said, to learn, that the same infallible

guide, which led this maniac to revile the Jewish and Christian Scriptures, and to condemn the Apostles and first publishers of Christianity as *blunderers* and *imposters*, prompted him at the same time to speak with commendation of the religion of MAHOMET.* "Whether the Maho-

* It deserves to be noticed, that a complacency for the religion of Mahomet is a character by which the liberality of the Socinian or Unitarian is not less distinguished, than that of the Deist. The reason assigned for this by Dr. Van Mildert is a just one. Mahometanism is admired by both, because it sets aside those distinguishing doctrines of the Gospel, the *divinity of Christ*, and the *sacrifice upon the Cross*; and prepares the way for what the latter are pleased to dignify with the title of Natural Religion, and the former with that of Rational Christianity.— *Van Mildert's Boyle Lect.* vol. i. p. 208. The same writer also truly remarks, (p. 202.) that, besides exhibiting a strange compound of Heathen and Jewish errors, the code of Mahomet comprises almost every heterodox opinion that has ever been entertained respecting the Christian faith.

Indeed, the decided part which the Unitarians have heretofore taken with the prophet of Mecca seems not to be sufficiently adverted to at the present day. The curious reader, if he will turn to *Mr. Leslie's Theolog. Works*, vol. i. p. 207., will not be a little entertained to see conveyed, in a solemn address from the English Unitarians to the Mahometan embassador of Morocco, in the reign of Charles the Second, a cordial approbation of Mahomet and of the Koran. The one is said to have been raised up by God, to scourge the idolizing Christians, whilst the other is spoken of as a precious record of the true faith. Mahomet they represent to be "a preacher of the Gospel of Christ;" and they describe themselves to be "his fellow champions for the truth." The mode of warfare they admit, indeed, to be different; but the object contended for they assert to be the same. "We, with our Unitarian brethren, have been in all

metan revelation be of a divine original or not, there seems," says he, "to be a plausible pretence,

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ages exercised, to defend with our pens the faith of one supreme God; as *he hath raised your Mahomet to do the same with the sword*, as a scourge on those idolizing Christians" (p. 209.). Leslie, upon a full and deliberate view of the case, concedes the justice of the claim set up by the Unitarians to be admitted to rank with the followers of Mahomet; pronouncing the one to have as good a title to the appellation of Christians as the other (p. 337.). On a disclosure, by Mr. Leslie, of the attempt, which had thus been made by the Socinians, to form a confederacy with the Mahometans, the authenticity of the address, and the plan of the projected condition, at the time, were strenuously denied. The truth of Mr. Leslie's statement, however (of which from the character of the man no doubt could well have been at any time entertained), has been since most fully and incontrovertibly confirmed. — See *Whitaker's Origin of Arianism*, p. 399. Mr. Leslie also shows, that this Unitarian scheme, of extolling Mahometanism as the only true Christianity, continued, for a length of time, to be acted on with activity and perseverance. He establishes this at large, by extracts from certain of their publications, in which it is endeavoured to prove, "that Mahomet had no other design but to restore the belief of the Unity of God, which at that time was extirpated among the Eastern Christians by the doctrines of the *Trinity* and *Incarnation*; that Mahomet meant not, that his religion should be esteemed a new religion, but only the restitution of the true intent of the Christian religion: that the Mahometan learned men call themselves the true disciples of the Messias:"—and, to crown all, "that Mahometanism has prevailed so greatly, *not by force and the sword, — but by that one truth in the Koran, the Unity of God.*" And, as a just consequence from all this, it is strongly contended, that "the Tartars had acted more rationally in embracing the sect of Mahomet, than the Christian faith of the Trinity, Incarnation," &c. *Leslie*, vol. i. pp. 216, 217.

arising from the circumstances of things, for *stamping a divine character upon it!*"—However, at other times he seems disposed not to elevate the religion of Mahomet decidedly above that of Christ; for he observes, that "the turning from Mahometanism to Christianity, or from Christianity to Mahometanism, is only laying aside one external form of religion and making use of another; which is of no more real benefit than a man's changing the colour of his clothes." His decision upon this point, also, he thinks he can even defend by the authority of St. Peter, who, he says, has clearly given it as his opinion in Acts, x. 34, 35., that all forms of religion are indifferent.

I should not have so long detained my reader with such contemptible, or rather pitiable, extravagances, if I had not thought that the specimen they afford of the wild wanderings of reason, when *emancipated* from Revelation, may prepare his mind for a juster view of what is called RATIONAL CHRISTIANITY.

NO. VIII.—ON THE CONSISTENCY OF PRAYER WITH THE DIVINE IMMUTABILITY.

PAGE 10. (h) — See *Price's Dissertations* — 2d edit. pp. 209, 210. There are some observations of this excellent and serious writer

upon the nature of prayer, which are not only valuable in themselves, but, with some extension, admit so direct a bearing upon the subject before us, that I cannot resist the desire I feel of laying them before the reader. In answer to the objection derived from the unchangeableness of God, and the conclusion thence deduced that prayer cannot make any alteration in the Deity, or cause him to bestow any blessing which he would not have bestowed without it; this reply is made: — If it be in itself proper, that we should humbly apply to God for the mercies we need from him, it must also be proper, that a regard should be paid to such applications; and that there should be a different treatment of those who make them, and those who do not. To argue this as implying changeableness in the Deity, would be extremely absurd: for the unchangeableness of God, when considered in relation to the exertion of his attributes in the government of the world, consists, not in always acting in the same manner, however cases and circumstances may alter; but in always doing what is right, and in adapting his treatment of his intelligent creatures to the variation of their actions, characters, and dispositions. If prayer, then, makes an alteration in the case of the supplicant, as being the discharge of an indispensable duty; what would in truth infer changeableness in God, would be, not his *regarding and answering* it, but his *not* doing this. Hence it is

manifest, that the notice which he may be pleased to take of our prayers by granting us blessings in answer to them, is not to be considered as a yielding to importunity, but as an instance of rectitude in suiting his dealings with us to our conduct. Nor does it imply that he is backward to do us good, and, therefore, wants to be *solicited* to it; but merely that there are certain conditions, on the performance of which the effects of his goodness to us are suspended; that there is something to be done by us before we can be proper objects of his favour; or before it can be fit and consistent with the measures of the divine government to grant us particular benefits. Accordingly, to the species of objection alluded to in page 10., (namely, that our own worthiness or unworthiness, and the determined will of God, must determine how we are to be treated, *absolutely*, and so as to render prayer altogether unnecessary,) the answer is obvious, that *before* prayer we may be unworthy; and that prayer may be the very thing that *makes* us worthy: the act of prayer being itself the very *condition*, the very *circumstance* in our characters, that contributes to render us the proper objects of divine regard, and the neglect of it being that which disqualifies us for receiving blessings.

Mr. Wollaston, in his *Religion of Nature*, (pp. 115, 116.) expresses the same ideas with his usual exact, and (I may here particularly

say) mathematical precision. "The respect or relation, which lies between God, considered as an *unchangeable* being, and *one* that is humble and supplicates, and endeavours to qualify himself for mercy, cannot be the *same* with that which lies between the same *unchangeable* God, and *one* that is obstinate, and will not supplicate *, or endeavour to qualify himself: that is, the same thing, or being, cannot respect *opposite* and *contradictory* characters in the same manner.† It is not, in short, that by our supplication we can pretend to produce any alteration in the Deity, but by an alteration in ourselves we may alter the relation or respect lying between him and us."

The beautiful language of Mrs. Barbauld, upon this subject, I cannot prevail upon myself to leave unnoticed. Having observed upon that high toned philosophy, which would pronounce prayer to be the weak effort of an infirm mind to alter the order of nature and the decrees of Providence, in which it rather becomes the wise man to acquiesce with a manly resignation; this ele-

* Πῶς ἂν δοίη τῷ πρὸς τὰς ὁρμὰς αὐτεξουσίῳ μὴ αἰτοῦντι ὁ διδόναι πεφυκὼς Θεός; — Hierocl.

† This position he exhibits thus, in language which will be intelligible to mathematicians only. "The ratio of G to M + q, is different from that of G to M + q: and yet G remains unaltered." — To the opponents of the argument this formula of its exposition will no doubt afford ground rather of jocularity than of conviction. For, of men capable of maintaining a contrary opinion, there can be no great hazard in pronouncing, that they are *not* mathematicians.

gant writer proceeds to state, that they who cannot boast of such philosophy may plead the example of Him, who prayed, though with meek submission, that the cup of bitterness might pass from him; and who, as the moment of separation approached, interceded for his friends and followers with all the anxiety of affectionate tenderness. But (she adds) we will venture to say, that practically there is no such philosophy. — If prayer were not enjoined for the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it, if we thought it sin: and pious ejaculations would escape our lips, though we were obliged to preface them with, God forgive me for praying! — To those (she proceeds) who press the objection, that we cannot see in what manner our prayers can be answered, consistently with the government of the world according to general laws; it may be sufficient to say, that prayer, being made almost an instinct of our nature, it cannot be supposed but that, like all other instincts, it has its use: but that no idea can be *less* philosophical, than one which implies, that the existence of a God who governs the world, should make no difference in our conduct; and few things less probable, than that the child-like submission which bows to the will of a father, should be exactly similar in feature to the stubborn patience which bends under the yoke of necessity. *Remarks on Wakefield's Enquiry*, pp. 11—14. See

also the excellent remarks of Dr. Percival to the same purport, cited in the Appendix to these volumes.

NO. IX. — ON THE GRANTING OF THE DIVINE FORGIVENESS THROUGH A MEDIATOR OR INTERCESSOR.

PAGE 12. (1) — See *H. Taylor's Ben. Mord.* 5th Letter; in which a number of instances are adduced from the Old Testament, to show that God's dealing with his creatures is of the nature here described. Thus we find, that, when God had declared that he would destroy the entire nation of Israel, for their idolatry at Horeb (*Numb.* ch. xiv.), and again, for their intended violence against Caleb and Joshua (*Deut.* ch. ix.), yet, upon the intercession of Moses, he is said to have forgiven them. In like manner, for the sake of ten righteous persons, he would have spared Sodom. (*Gen.* xviii. 32.) In remembrance of Abraham, Isaac, and Jacob, and for *their sakes*, he is represented as being merciful to their posterity. (*Gen.* xxvi. 24.) — He forgave Abimelech also upon the prayer of Abraham (*Gen.* xx. 7.), and the friends of Job, upon the solicitation of that patriarch (*Job*, xlii. 10.); — and what renders these two last instances particularly strong, is, that whilst he declares the purpose of forgiveness, he at the same time ex-

pressly *prescribes* the mediation by which it was to be obtained. To quote more of the numerous instances which the Old Testament supplies on this head, must be unnecessary. What has been urged will enable us to form a true judgment of that extraordinary position, on which Dr. Priestley relies not a little (*Hist. of Cor.* vol. i. p. 156.), viz. that "the declarations of Divine Mercy are made without reserve or limitation to the truly penitent, *through all the books of Scripture, without the most distant hint of any regard being had to the sufferings or merit of any being whatever.*"

Very different, indeed, were the sentiments of the pious writer referred to in the last Number. He not merely admits the contrary of this position to be founded in the facts of Revelation; but he maintains the abstract reasonableness of the principle, with a force and feeling, that must render his remarks upon this head particularly acceptable to the reader. "If it be asked" he says, "what influence our prayers can have upon the state of others; what benefit they can derive from our intercessions; or, whether we can conceive, that God, like weak men, can be persuaded by the importunity of one person to bestow upon another, blessings, which he would not else have bestowed: the proper answer is to be derived from the consideration, that it is by no means necessary to suppose, that the treatment which beings shall receive depends, in all cases,

solely on what they are in themselves. This, without doubt, is what the universal Governor *chiefly* regards; but it is not *all*. And though there are some benefits of such a nature, that no means can obtain them for beings who have not certain qualifications, there are other benefits which one being may obtain for another, or for which he may be indebted entirely to the kind offices of his fellow-creatures. An advantage may become proper to be granted to another, in consequence of some circumstances he may be in, or some relations in which he may stand to others, which, abstracted from such circumstances and relations, would not have been proper. Nothing more frequently happens in the common course of events.

"The whole scheme of nature seems, indeed, to be contrived on purpose in such a manner, as that beings might have it in their power, in numberless ways, to bless one another. And one great end of the precarious and mutually dependent condition of men appears plainly to be, that they might have room and scope for the exercise of the beneficent affections. From this constitution of things it is, that almost all our happiness is conveyed to us, not immediately from the hands of God, but by the instrumentality of our fellow-beings, or through them as the channels of his beneficence; in such a sense, that, had it not been for their benevolence and

voluntary agency, we should have for ever wanted the blessings we enjoy.

"Now with respect to prayer, why may not this be one thing that may alter a case, and be a reason with the divine Being for showing favour? Why, by praying for one another, may we not, as in many other ways, be useful to one another? Why may not the universal Father, in consideration of the humble and benevolent intercessions of some of his children for others, be pleased often, in the course of his providence, to direct events for the advantage of the persons interceded for, in a manner that otherwise would not have been done?—Notruly benevolent and pious man can help lifting up his heart to the Deity in behalf of his fellow-creatures. No one whose breast is properly warmed with kind wishes to his brethren about him, and who feels within himself earnest desires to do them all possible good, can avoid offering up his kind wishes and desires to the common Benefactor and Ruler, who knows what is best for every being, and who can make those we love infinitely happy. In reality, supplications to the Deity for our friends and kindred and all in whose welfare we are concerned, are no less *natural* than supplications for ourselves. And are they not also *reasonable?* What is there in them, that is not worthy the most exalted benevolence? May it not be fit, that a wise and good Being should pay a regard to them? And may not the re-

garding and answering them, and, in general, granting blessings to some on account of the virtue of others, be a proper method of encouraging and honouring virtue, and of rewarding the benevolence of beings to one another? Perhaps, there may not be a better way of encouraging righteousness in the creation, than by making it as much as possible the cause of happiness, not only to the agent himself, but to all connected with him: since there is no virtuous being who would not, in many circumstances, choose to be rewarded with a grant of blessings to his fellow-beings, rather than to himself.

"That our prayers for others may be attended with beneficial effects upon *their* condition, he considers also to be a prevailing sentiment: otherwise wherefore should we feel ourselves impelled to offer them? Our immediate view in praying must be to obtain what we pray for. This, which is true as applied to prayers on our own behalf, must be also true of our supplications for others. We cannot mean, in addressing to the Deity our desires for *others*, merely to obtain some benefit to *ourselves*. And this in itself proves, that the effect of prayer is not merely to be estimated by its tendency to promote our moral and religious improvement."

At the same time, I cannot but lay before the reader the edifying and delightful representation, given by the author, in another place, of the beneficial influence of *intercessionary* prayer on

the mind of him who offers it. "No one can avoid feeling how happy an effect this must have in sweetening our tempers, in reconciling us to all about us, and causing every unfriendly passion to die away within us. We cannot offer up prayers to God for our fellow-men, without setting them before our minds in some of the most engaging lights possible; as partaking of the same nature with ourselves, liable to the same wants and sufferings, and in the same helpless circumstances; as children of the same Father, subjects of the same all-wise government, and heirs of the same hopes. He who prays for others with understanding and sincerity, must see himself on the same level with them; he must be ready to do them all the good in his power; he must be pleased with whatever happiness they enjoy: he can do nothing to lessen their credit or comfort; and fervent desires will naturally rise within him, while thus engaged, that his own breast may be the seat of all those good dispositions and virtues, which he prays that they may be blessed with. Resentment and envy can never be indulged by one, who, whenever he finds himself tempted to them, has recourse to this duty, and sets himself to recommend to the divine favour the persons who excite within him these passions. No desire of retaliation or revenge, nothing of unpeaceableness, ill nature, or haughtiness, can easily show itself in a heart kept under this guard and dis-

cipline. How is it possible to use *him* ill, for whom we are constant advocates with God? How excellent a parent or friend is *he* likely to make, who always remembers before God the concerns and interests of his children and friends, in the same manner that he remembers his own? Is there a more rational way of expressing benevolence than this? or a more effectual way of promoting and enlarging it? Nothing is more desirable or more delightful than to feel ourselves continually under the power of kind affections to all about us. Would we be thus happy? Would we have our hearts in a constant state of love and good-will? Would we have every tender sentiment strong and active in our breasts? — Let us be constant and diligent in this part of devotion, and pray continually for others, as we do for ourselves." (*Price's Four Dissertations*, pp. 207. 221—227. 237—239.)

Such was the language of a man, who, whilst (unlike Dr. Priestley and his Unitarian associates) he really possessed, and by the habits of his studies daily strengthened, the powers of *accurate* thinking, had not *rationalized* away those just and natural sentiments which belong to the truly religious character, and which, whilst the highest exercises of mere intellect cannot reach, its soundest decisions cannot but approve. At the same time, how deeply is it to be deplored, that, in certain of his theological opinions, such

a man should have departed widely from the truth of Scripture!

I have willingly permitted myself in this extract to wander beyond what the immediate subject demanded; because, amidst the thorny mazes of polemics, the repose and refreshment which these flowers of genuine piety present would, I apprehended, afford to the reader a satisfaction not less than they had yielded to myself.

NO. X. — ON UNITARIANS; OR *RATIONAL* DISSENTERS.

PAGE 12. (k) It is obvious, that the sect, to which I here allude, is that known by the title of UNITARIANS: a title by which it is meant modestly to insinuate that they are the only worshippers of *One God.* From a feeling similar to that which has given birth to this denomination, they demand, also, to be distinguished from the other Non-conformists, by the appellation of *Rational* Dissenters.

Mr. Howes has observed, (*Critical Observ.* vol. iv. p. 17.) that the term, *Unitarian*, has been used with great vagueness by the very writers who arrogate the name: being applied by some to a great variety of sects, Arians, Ebionites, Theodotians, Sabellians, and Socinians;

to any sect, in short, which has pretended to preserve the *unity* of the Deity, better than the *Trinitarians* according to the council of Nice: whilst by others, and particularly by Dr. Priestley, it is attributed exclusively to those who maintain the *mere humanity* of Christ. On this account Mr. Howes proposed to substitute the word *Humanist*, as more precisely expressing the chief principle of the sect intended: and this word he afterwards exchanged for *Humanitarian*, Mr. Hobhouse and other Unitarians having adopted that appellation. (*Crit. Obs.* vol. iv. p. 91.) — However, as I find the latest writers of this description prefer the denomination of *Unitarian*, I have complied with their wishes, in adopting this term throughout the present work; perfectly aware, at the same time, of the impropriety of its appropriation, but being unwilling to differ with them merely about names, where so much attention is demanded by things.

For a full account of the doctrines of this new sect, (for *new* it must be called, notwithstanding Dr. Priestley's laboured, but unsubstantial, examination of "Early Opinions,") the reader may consult the *Theological Repository*, the various Theological productions of Dr. Priestley, and, particularly, Mr. Belsham's *Review of Mr. Wilberforce's Treatise*. Indeed this last publication presents, on the whole, so extraordinary a system, and conveys so com-

prehensive a view of *all* the principles and consequences of the Unitarian scheme, not to be found in any other work of so small a compass, that I think it may not be unacceptable to subjoin to these pages a brief abstract of it, as described by the author. A summary of the tenets of this *enlightened* sect may furnish matter of speculation, not merely curious but instructive, to those who are not yet tinctured with its principles; and to those who are, it may, perhaps, suggest a salutary warning, by showing it in all its frightful consequences.—Unitarianism, it is true, has not yet made its way into *this* country in any digested shape; but wherever there are found to prevail a vain confidence in the sufficiency of human reason, and a consequent impatience of authority and control, with a desire to reject received opinions, and to fritter away, by subtle distinctions, plain and established precepts, there the soil is prepared for its reception, and the seed is already sown.

NO. XI.—ON THE DISTINCTION BETWEEN UNITARIANS AND SOCINIANS.

PAGE 13. (1) The doctrine stated in the page here referred to, is that maintained by all the Socinian writers. It may be found so laid down (*Theol. Rep.* vol. i.) in the first article written by Dr. Priestley, under the title of *Clem ens.* It is

however, to be noted, that Doctor Priestley, his follower, Mr. Belsham, and others of the same Theological opinions, disclaim the title of *Socinian;* and desire to be distinguished by that of *Unitarian,* for the reason assigned in the preceding Number. Mr. Belsham goes so far as to say (*Review,* &c. p. 227.), that his "Creed is as far removed from that of Socinus, as it is from the *peculiar doctrines* of Mr. Wilberforce." Indeed, to do Socinus justice, it must be admitted that the Creed of the Unitarian differs materially from his. *He* had not reached the acmé of modern illumination. *He* had not sufficient penetration to discern the various mistakes in the application of Scripture, and the numerous errors in reasoning, committed by the Evangelists and Apostles, which have been detected and dragged to light by the sagacious Unitarian. *He* had not discovered that Christ was the human offspring of *Joseph* and Mary. *He* had not divested our Lord of his regal, as well as his sacerdotal character, and reduced him to the condition of a mere prophet. *He* had weakly imagined, that, by virtue of his *regal* office, Christ possessed the power of delivering his people from the punishment of their sins. But Doctor Priestley has rectified this error. In his *Hist. of Cor.* (vol. i. p. 272.) he expressly points out the difference between himself and Socinus, on this head. "It immediately follows," he says, "from his (Socinus's) principles, that Christ being only

a man, though ever so innocent, his death *could* not, in any proper sense of the word, atone for the sins of *other men.* He was, however, far from abandoning the doctrine of *Redemption,* in the Scripture sense of the word, that is, of our deliverance from the *guilt* of sin, by his Gospel, as promoting repentance and reformation; and from the *punishment* due to sin, by his power of giving eternal life to all that obey him.—*But, indeed, if God himself freely forgives the sins of men, upon repentance, there could be no occasion, properly speaking, for any thing farther being done to avert the punishment with which they had been threatened.*"

This passage, whilst it marks the distinction between the Socinian and the Unitarian, fully opens up the scheme of the latter. But, on this system, it may be curious to inquire in what light the *death* of our blessed Lord is represented. Dr. Priestley (*Theol. Rep.* vol. i. p. 39.) gives us this information: — "Christ being a man, who suffered and died in the best of causes, there is nothing so very different in the occasion and manner of his death from that of others who suffered and died after him in the same cause of Christianity, but that *their sufferings and death may be considered in the same light with his.*" This extraordinary assertion exactly agrees with what is recorded of Solomon Eccles, a great preacher and prophet of the Quakers; who expressly declares, "that the blood of

Christ was no more than the blood of any other Saint." (*Leslie's Works*, fol. vol. ii. p. 195.)— Thus strangely do the philosophy of Doctor Priestley, and the fanaticism of the Quaker, concur with that, which both would pronounce to be the gross absurdity of Popery. For, if the death of Christ be viewed in the same light with the death of any other martyr, the invocation of the Popish Saints may appear a consequence not so revolting to Christian piety. That the lines of error, in their manifold directions, should sometimes intersect, if not for a certain length of way coincide, is not, however, matter of surprise.

But, the *death* of Christ being treated in this manner by Doctor Priestley and his Unitarian followers, one is naturally led to inquire what their notions are of his state, subsequent to his resurrection. Mr. Belsham (*Review*, &c. p. 74.) gives us satisfaction on this head. The Unitarians, he says, here entirely differ from the Socinians: for that the latter hold the "*unscriptural and most incredible notion*, that, since his resurrection, he has been advanced to the government of the Universe: but a *consistent Unitarian*, acknowledging Jesus as *a man in all respects like to his brethren*, regards his kingdom as entirely of a spiritual nature." We are not, however, to suppose our blessed Lord altogether banished from existence; for this gentleman admits again, (p. 85.) that he is "now alive"

somewhere, " and without doubt employed in offices the most honourable and benevolent;"— in such, of course, as any of his *brother-men*, to whom he has been described as in all respects similar, might be engaged. On this, and other such wild blasphemies of this sect, *as represented by Mr. Belsham*, see the Appendix.

NO. XII.—ON THE CORRUPTION OF MAN'S NATURAL STATE.

PAGE 15. (m) They, who may wish to see this subject extensively treated, will find it amply discussed in Leland's work on the *Advantage and Necessity of the Christian Revelation.* In Mr. Wilberforce's PRACTICAL VIEW, also, we meet with a description of the state of unassisted nature, distinguished not less, unhappily, by its truth, than by its eloquence.

After a forcible enumeration of the gross vices into which the heathen world, both ancient and modern, had been sunk; and this not only amongst the illiterate and the vulgar, but also amongst the learned and the refined, even to the decent Virgil and the philosophic Cicero; he proceeds, in the following animated tone, to examine the state of morals among those who have been visited by the lights of the Gospel: —

" But you give up the heathen nations as indefensible; and wish rather to form your estimate of man, from a view of countries which have

been blessed with the light of Revelation. True it is, and with joy let us record the concession, Christianity has set the general tone of morals much higher than it was ever found in the pagan world. She has every where improved the character, and multiplied the comforts of society; particularly to the poor and the weak, whom, from the beginning, she professed to take under her special patronage. Like her divine Author, 'who sends his rain on the evil and on the good,' she showers down unnumbered blessings on thousands who profit from her bounty, while they forget or deny her power, and set at nought her authority. Yet, even in this more favoured situation, we shall discover too many lamentable proofs of the depravity of man. Nay, this depravity will now become even more apparent and less deniable. For what bars does it not now overleap? Over what motives is it not now victorious? Consider well the superior light and advantages which we enjoy, and then appreciate the superior obligations which are imposed on us. Consider well," &c.

"Yet in spite of all our knowledge, thus powerfully enforced and pressed home upon us, how little has been our progress in virtue! It has been by no means such as to prevent the adoption, in our days, of various maxims of antiquity, which, when well considered, too clearly establish the depravity of man." Having adduced several instances in proof of this asser-

tion, he thus proceeds: — "But surely to any who call themselves Christians, it may be justly urged as an astonishing instance of human depravity, that we ourselves, who enjoy the full light of Revelation; to whom God has vouchsafed such clear discoveries of what it concerns us to know of his being and attributes; who profess to believe that *in him we live, and move, and have our being;* that to him we owe all the comforts we here enjoy, and the offer of eternal glory purchased for us by the atoning blood of his own Son; that we, thus loaded with mercies, should every one of us be continually chargeable with forgetting his authority, and being ungrateful for his benefits; with slighting his gracious proposals, or receiving them, at best, but heartlessly and coldly."

"But to put the question concerning the natural depravity of man to the severest test: take the *best of the human species*, the *watchful, diligent, self-denying Christian*, and let *him* decide the controversy; and that, not by inferences drawn from the practices of a thoughtless and dissolute world, but by an appeal to his *personal experience.* Go with him into his closet, ask him *his* opinion of the corruption of the heart; and he will tell you, that he is deeply sensible of its power, for that he has learned it from much self-observation, and long acquaintance with the workings of his own mind. He will tell you, that *every day* strengthens this convic-

tion; yea, that *hourly* he sees fresh reason to deplore his want of simplicity in intention, his infirmity of purpose, his low views, his selfish, unworthy desires, his backwardness to set about his duty, his languor and coldness in performing it: that he finds himself obliged *continually* to confess, that he feels within him two opposite principles, and that *he cannot do the things that he would.* He cries out in the language of the excellent Hooker, 'The little fruit which we have in holiness, it is, God knoweth, *corrupt* and *unsound:* we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning, as if we had him in our debt books; *our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences!*'" (*Wilberforce's Practical View*, pp. 28—37.)

Such is the view, which a pious and impressive writer has given of what all, who reflect, must acknowledge to be the true condition of man. Another writer, not less pious and impressive (Mrs. Hannah More), has, with her usual powers of eloquence, presented the same picture of the moral and religious history of the world, in her admirable *Strictures on the modern System of Female Education.* To observations similar to those of Mr. Wilberforce, on the doctrine of human depravity, she adds this remark:— "Perhaps one reason why the faults of the most eminent saints are recorded in

Scripture, is, to add fresh confirmation to this doctrine. If *Abraham*, *Moses*, *Noah*, *Elijah*, *David*, and *Peter*, sinned, who, shall we presume to say, has escaped the universal taint?" (*H. More's Works*, vol. iv. pp. 330, 331.)

How easily is this question answered by the follower of Priestley: — or I may add (strange as the combination may appear), of Wesley! The former produces his philosopher, the latter his saint, in refutation of such unworthy and disparaging notions of human nature. They differ, indeed, in one material point. The one contends, that by his *own* virtuous resolutions he can extricate *himself* from vicious propensities and habits: whilst the other is *proud* to admit, that the divine favour has been *peculiarly* exerted in *his* behalf, to rescue him from his sins. The one denies that he was ever subject to an innate depravity: the other confesses that he was, boasts even of its inveteracy, but glories that he has been *perfectly purified* from its stains. But both are found to agree, most exactly, in that vain self-complacency, which exults in the reflection that they "are not as other men *

* The contemptuous language, which the overweening Methodist is too apt to employ, with respect to all who are not within his sanctified pale, but more especially with respect to the clergy of the Establishment, affords but too strong a justification of this charge as it applies to him. The clergy are uniformly with religionists of this description, "dumb dogs," "watchmen who sleep upon their posts," "priests of Baal," "wolves in sheep's clothing," &c. &c.

are;" and in the arrogant presumption, that they are lifted above that corruption of nature from which the more humble and more deserving Christian feels himself not to be exempt. In the *philosophising* Unitarian all this is natural and consistent. But in the Methodist, (I speak of the Arminian Methodist, or follower of Wesley,) it is altogether at variance with the doctrines which he *professes* to maintain. Accuracy of reasoning, however, is not among the distinctive marks of this latter description of religionists. But what is wanting in reason is made up in fancy. And as the great mass of

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Indeed, Mr. *Whitefield* informs us in his works (vol. iv. p. 67.), that "Mr. *Wesley* thought *meanly of Abraham*, and, he believes, of *David* also:" whilst, of Mr. *Wesley* himself we are told, that "wherever he went, he was received as an Apostle;" and that "in the honour due to Moses he also had a share, being placed at the head of a great people by Him who called them," &c. (*Hampson's Life of Wesley*, vol. iii. p. 351 *Coke's Life of Wesley*, p. 520.)—Mr. *Wesley* has taken care to let mankind know, that Methodism "is the only religion worthy of God" (*Hamps.* vol. iii. p. 30.); and the miracles which repeatedly attested his divine mission for the propagation of this religion he has most copiously recorded throughout his *Journals*.—Whoever wishes to form a just idea of the pernicious extravagances of this enthusiastic teacher, and of his followers, will find ample satisfaction in *Bishop Lavington's Enthusiasm of Methodists and Papists compared*, (a book, which B. Warburton, in one of his private letters to his friend Hurd, very unfairly describes, as "a bad copy of Stillingfleet's famous book of the *Fanaticism of the Church of Rome*,") and in the later publication of *Nott's Religious Enthusiasm considered*.

mankind is moved more by the passions than by the understanding, it is not surprising, that a scheme of religion, which addresses itself almost exclusively to the former, should have been extensively embraced; and that fanaticism and ignorance have, in consequence, combined, with alarming effect, in spreading far and wide through these countries the mischievous extravagances of this sect.

It is much to be lamented, that any of the friends of true religion have given countenance to such a perversion of its soundest principles: and it is matter equally of wonder and concern, that a system, which no longer covertly, but openly and avowedly, works in continued hostility to the established religion, has not met with more effectual resistance from those who may be supposed to take an interest in the well-being of the Establishment. On the contrary, examples are not wanting of cases, in which the clergy have been set aside in the work of religious instruction; whilst men, who uphold the Wesleyan chimera of perfection, who openly reject the Liturgy* and Articles, and oppose

* The treatment which the Liturgy and the Articles have experienced from Mr. Wesley, is, I apprehend, very little understood by the generality of those who are disposed to look with complacency upon the sect of which he has been the founder. Professing to adopt the Liturgy of the Church of England, he has framed one for his followers, differing from it in many and essential particulars. He confesses, indeed, that he has made *some slight alterations*; which he

the doctrines of the Established Church, have been deemed fit objects of preference to the recognised religious teachers of the land.

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enumerates in such a way as would naturally induce the supposition, that the difference is altogether unimportant: whilst, in truth, he has not only newly modified the Common Prayer, and nearly abolished the whole of the baptismal office; but, besides mutilating above sixty of the Psalms, has discarded thirty-four others, and newly rendered many of the remainder. Of the Psalms which he has discarded, six, at least, are admitted to be eminently prophetic of our Saviour, of his incarnation, his sufferings, and his ascension; whilst the reason assigned for the expurgation is, their being "improper for the mouth of a Christian congregation!" But this is not all: the Rubrick and the appointed lessons are in most places altered; and the *Catechism*, and the two *Creeds* (the Nicene and Athanasian) totally discarded. Of these last-mentioned alterations, it is also particularly to be observed, that Mr. Wesley gave to his followers no notice whatever; whilst the former were represented by him as of a nature altogether unimportant: so that the ignorant amongst his adherents were led to imagine that they were not materially departing from the forms of the Establishment; when, in truth, they were altogether drawn away from the offices of the Church. —To complete the whole, Mr. Wesley provided his Communion also with a new set of *Articles;* reducing the number from thirty-nine to twenty-five, and making such changes in those which he retained as he found most convenient.—It may be satisfactory to the reader to know, exactly, what are the Articles and Psalms that have been rejected by Mr. Wesley.—The *Articles* rejected are, the third, eighth, the greater part of the *ninth*, thirteenth, *fifteenth*, seventeenth, *eighteenth*, twentieth, twenty-first, *twenty-third*, twenty-sixth, much of the twenty-seventh, *twenty-ninth*, thirty-third, and three others of the less important ones at the end. Those marked in italics are more particularly to be noticed. The *Psalms* rejected are, the 14th, 21st, 52d, 53d, 54th, 58th,

Against abuses such as these, and particularly against the open outrages upon decency and upon the rights of the Establishment, of which many of this visionary sect have been guilty, I am happy to say that some respectable members of the National Church have lifted their voices in both countries. Amongst these I allude with particular pleasure to my respected friend and brother academic, Dr. Hales: and I allude to him the more willingly, not only because he has with much ability and good temper combated and confuted the extravagant dogmas of *sinless perfection*, and *miraculous impulses*, which are the distinguishing tenets of this sect;

60th, 64th, 72d, 74th, 78th—83d, 87th, 88th, 94th, 101st, 105th, 106th, 108th—110th, 120th, 122d, 129th, 132d, 134th, 136th, 137th, 140th, 149th. The general character of the rejected Articles and Psalms will pretty clearly establish what has been alleged as to the nature of the opinions which Mr. Wesley and his followers maintain, or, at least, of the doctrines which they reject. But, not to enter further into particulars, it may be sufficient in this place to notice two instances of omitted Articles; from which the spirit that governed the whole may easily be divined. The eighteenth Article, which pronounces, that "Eternal salvation is to be obtained only by the name of Christ;" and the fifteenth, which asserts, "that Christ alone was without sin," are two of those, which the founder of Methodism has declared to be unfit objects of a Christian's belief. Thus it appears that the Socinian is not the only sectary that would degrade the dignity of Christ.—Such are the people from whom certain weak members of the Establishment apprehend no mischief.—On the points which have been here noticed, see particularly *Nott's Relig. Enth.* pp. 150—167.

but because he has, in opposition to their wild rhapsodies, exhibited such a portrait of the true Christian, and of the nature of that perfection which it is permitted him in this life to attain, as is strictly warranted by Scripture, and highly edifying to contemplate. I, therefore, here subjoin it, both as being naturally connected with the present subject, and as being calculated to afford satisfaction and improvement to the Christian reader.

" The *perfect Christian*, according to the representation of Holy Writ, is he, who, as far as the infirmity of his nature will allow, *aspires* to *universal holiness of life;* uniformly and habitually *endeavouring* to ' stand perfect and complete in all the will of God,' and to ' fulfil all righteousness,' in humble imitation of his Redeemer: who daily and fervently prays for ' increase of faith,' like the Apostles themselves; and strenuously labours to ' add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.' Such is the assemblage of virtues necessary to constitute the character of the perfect Christian; ever aiming at, though never attaining to, *absolute* or *sinless* perfection, in this present state of trial, probation, and preparation for a better; and meekly resting all his hopes of favour and acceptance with God, not on his own de-

fective and imperfect righteousness, but on 'the free grace of God, through the redemption that is in Christ Jesus:' 'for by grace we are saved through faith, and this not of ourselves, it is the gift of God; not of works, that no one should boast.'" — *Methodism Inspected*, pp. 30, 31. — This is the language of reason and of Scripture *, by which the Christian, though ever aspiring to a higher and a better nature, is still reminded of that nature which belongs to him, and against the infirmities of which he can never either relax in vigilance, or remit in exertion.

How strongly contrasted with such language are the dogmas alluded to in page 160., and the authorities adduced in their support! That the nature of those dogmas, and the extent to which they are maintained, may be the better understood, I must here detain the reader with a few passages from the writings of Mr. Wesley. As possessing the advantages of education, talents, and knowledge of mankind, in a degree which places him much above the level of those who

* *Doctor Stack* also uses a language of like sobriety and scriptural correctness, in those passages of his very useful *Lectures on the Acts*, and *on the Romans*, in which he has occasion to speak of the influence of the Holy Spirit. See particularly pp. 35. 36. of the former work, and pp. 148—150. of the latter. Attend also to the excellent observations of Dr. Tomline, on the degree of purity attainable by the Christian, and the nature of the endeavours which he is to make after perfection.—*Elem of Christ. Theol.* vol. ii. p. 285.

have succeeded him in the Methodist Ministry, he may well be supposed not to have propounded the opinions of the sect in a shape more extravagant than that in which they are embraced by his followers. And first, on the subject of miraculous manifestations and impulses in the forgiveness of sins and assurance of salvation, he tells us: "God does now, as aforetime, give remissions of sin, and the gift of the Holy Ghost to us; and that *always suddenly*, as far as I have known, and often in dreams, and in the visions of God." (*Hampson's Life of Wesley*, ii. 81.) — Again: "I am one of many witnesses of this matter of fact, that God does now make good this his promise daily, very frequently during a representation (how made I know not, but not to the outward eye) of Christ, either hanging on the cross, or standing on the right hand of God." (*Hamps.* ii. 55.) — Again: "I *saw* the fountain opened in his side — we have *often seen* Jesus Christ crucified, and evidently set forth before us." (*B. Lavingt.* vol. i. part i. p. 51.) — And *Coke*, in his *Life of Wesley*, says, that "being in the utmost agony of mind, there was clearly represented to him Jesus Christ pleading for him with God the Father, and gaining a free pardon for him." — Secondly, as to the tenet of *perfection*, Mr. Wesley affords us the following ample explanation: — "They" (the purified in heart) "are freed from self-will: as desiring nothing, no not for a moment, but the

holy and perfect will of God: neither supplies in want, nor ease in pain, nor life, nor death, but continually cry in their inmost soul, *Father, thy will be done.*"—"They are freed from evil thoughts*, so that they *cannot enter into them,*

* That he, who could use such language as this, would feel it necessary to reject the fifteenth Article of the Church, as the reader is already apprised Mr. Wesley did, will not appear surprising on a perusal of that article.—"Christ, in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be a lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, as St. John saith, was not in him. *But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.*" Such is the doctrine of the Established Church; and such is the direct contrary of the doctrine, which Mr. Wesley and his followers hold upon the subject of this Article: for which reason they have, with perfect consistency, rejected it from their code of Christian belief. And, for the same reason, the cry of the party is every where loudly raised against every work that intimates the corruption of man's nature, in the language of the Article.

As to the rejection of the Eighteenth Article, Mr. Wesley's language has not been so explicit as to enable us to pronounce, with perfect certainty, upon the precise ground of that rejection. But when we consider, that in that Article there is contained a condemnation of the assertion "that every man shall be saved by the law or sect which he professeth;" and that it is at the same time affirmed, that "Holy Scripture doth set out unto us *only the name of Jesus Christ*, whereby men must be saved;" and when at the same time we recollect, that "the name of Jesus Christ" implies certain belief and doctrines respecting the nature of the Saviour and the religion which he has taught; whilst Mr.

no not for an instant. Aforetime, (*i. e.* when only justified) when an evil thought came in, they looked up, and it vanished away: but now it does not come in; there being no room for this in a soul, which is full of God. They are freed from wanderings in prayer: they have an unction from the Holy One, which abideth in them, and teacheth them every hour what they shall do, and what they shall speak." —(*Pref. to 2d vol. of Wesley's Hymns, Hamps.* iii. 52.; and *Coke's Life of Wes.* pp. 278. 344.)

These extracts from the writings of the father of Methodism fairly open up to us the two great fundamental doctrines of the sect: viz. 1. That the assurances of forgiveness and of salvation arise from a sudden infusion of divine feeling, conveyed by some sensible and miraculous manifestation of the Spirit: and 2d. That the true believer attains in this life such perfection, as to be altogether free from sin, and even from the possibility of sin. Holding such doctrines, it is

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Wesley considers doctrines, or *right opinions*, to be of little value, and holds the religious *feelings* which distinguish the true Methodist to be the only sure pledge and passport of salvation:—when we compare these things together, we seem to run no great risk in concluding, that this Article was condemned by the founder of Methodism, as clearly marking, that religious opinions were by no means a matter of indifference; that, on the contrary, just notions concerning Christ were requisite for salvation; and that for the want of these, no association with any particular sect or religious description whatever could make compensation.

not at all wonderful that the Wesleyan Methodist is indifferent about every other. Mr. Wesley fairly says upon the subject of doctrines, "I will not quarrel with you about *any opinions: believe them true or false!*" (*Third Appeal*, p. 185.) In another place he confesses, "the points we chiefly insisted upon were, that Orthodoxy, or *Right Opinions*, is, at best a very slender part of Religion*, *if it can be allowed to be any*

* On this favourite position of Mr. Wesley, Bishop Warburton justly remarks, that here is a complete separation between reason and religion. For when reason is no longer employed to distinguish *right* from *wrong opinions*, religion has no further connexion with it. But reason once separated from religion, must not piety degenerate either into nonsense or madness? And for the fruits of grace what can remain but the froth and dregs of enthusiasm and superstition? In the first ages of Christianity, the glory of the Gospel consisted in its being a *reasonable service*. By this it was distinguished from the several modes of Gentile religion, the essence of which consisted in fanatic raptures and superstitious ceremonies; without any articles of belief or formula of faith: *right opinion being*, on the principles of the Pagan priesthood, *at best, but a very slender part of religion, if any part of it at all.* But Christianity arose on different principles. St. Paul considers *right opinion* as one full third part of religion, where, speaking of the three great fundamental principles on which the Christian Church is erected, he makes *truth* to be one of them: — *The fruit of the Spirit is in all* GOODNESS, RIGHTEOUSNESS, *and* TRUTH. — So different was St. Paul's idea, from that entertained of Christianity by Mr. Wesley, who comprises all in the *new birth*, and makes *believing* to consist entirely in *feeling*. On the whole, therefore, we may fairly conclude (with Warburton), that that wisdom which divests Christianity of truth and reason, and resolves its essence rather into mental and spiritual sensa-

part of it at all!" This, it must be admitted, is an excellent expedient for adding to the numbers of the sect. A perfect indifference about doctrines, and a strong persuasion that the divine favour is secured, whilst the fancy of each individual is counted to him for faith, — are such recommendations of any form of religion, as can scarcely be resisted. But what can be more mischievous than all this? What more destructive of true religion? The sound principles of Christian Doctrine disparaged, as of no value to the believer; and the serious feelings of Christian Piety caricatured, and thereby brought into general disrepute; whilst the sober and regulated teaching of the national Clergy is treated with contumely and contempt; and separation from the national Church deemed a decisive criterion of godly sincerity!—In the contemplation of such a state of things, it seems as if one were surveying the completion of the following prospective description given to us by Sir Walter Raleigh: — "When all order, discipline, and Church go-

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tions, than tries it by moral demonstration, can never be the *wisdom which is from above*, whose first characteristic attribute is *purity*. The same writer truly adds, that if Mr. Wesley's position be well founded, the first Reformers of Religion from the errors of Popery have much to answer for: who, for the sake of *right opinion, at best a slender part of religion, if any part of it at all*, occasioned so much turmoil, and so many revolutions in civil as well as in religious systems. — See *Warburton's Principles of Nat. and Rev. Religion*, vol. i. pp. 263—267.

vernment shall be left to newness of opinion, and men's fancies; soon after, as many kinds of Religion will spring up as there are parish churches within England: every contentious and ignorant person clothing his fancy with *the Spirit of God*, and his imagination with *the gift of Revelation:* insomuch as when the Truth, which is but *one*, shall appear to the simple multitude, no less variable than contrary to itself, the faith of men will soon after die away by degrees, and all Religion be held in scorn and contempt." —*Hist. of the World*, b. ii. ch. v. sect. 1.

NO. XIII.—ON THE MISREPRESENTATION OF THE DOCTRINE OF ATONEMENT BY UNITARIANS.

PAGE 16. (n) — On this subject Dr. Priestley (*Hist. of Cor.* vol. i. p. 153.) thus represents the arguments of the Ortliodox. "Sin, being an offence against an infinite Being, requires an infinite satisfaction, which can only be made by an infinite person; that is, one who is no less than God himself. Christ, therefore, in order to make this infinite satisfaction for the sins of men, must himself be God, equal to God the Father." —With what candour this has been selected, as a specimen of the mode of reasoning by which the doctrine of Atonement, as connected with that of the divinity of Christ, is maintained by the Established Church, it is needless to remark.

That some few, indeed, have thus argued, is certainly to be admitted and lamented. But how poorly such men have reasoned, it needed not the acuteness of Dr. Priestley to discover. On their own principle, the reply is obvious, — that sin being *committed by* a finite creature, requires only a finite satisfaction, for which purpose a finite person might be an adequate victim. But the insinuation, that our belief in the divinity of Christ has been the offspring of this strange conceit, is much more becoming the determined advocate of a favourite cause, than the sober inquirer after truth. Our mode of reasoning is directly the reverse. The Scriptures proclaim the divinity of Christ; and so far are we from inferring this attribute of our Lord from the necessity of an infinite satisfaction, that we infer, *from it*, both the great love of our Almighty Father, who has "spared not his own Son, but delivered him up for us all;" and the great heinousness of human guilt, for the expiation of which it was deemed fit that so great a Being should suffer. The *decent* manner in which Mr. *Belsham* has thought proper to represent the orthodox notion of the Atonement, is, that man could "not have been saved, unless one God had died, to satisfy the justice, and appease the wrath of another." (*Review, &c.* p. 221.) This is language with which I should not have disgraced my page, but that it may serve to show how dangerous a thing it is to

open a door to opinions, that can *admit of treating* subjects the most sacred with a levity which seems so nearly allied to impiety.

NO. XIV.—ON THE DISRESPECT OF SCRIPTURE MANIFESTED BY UNITARIAN WRITERS.

PAGE 17. (°) — Perhaps I may be charged with having made a distinction in this place, which gives an unfair representation of Unitarians, inasmuch as they also *profess* to derive their arguments from Scripture. But whether that profession be not intended in mockery one might be almost tempted to question, when it is found, that, in *every* instance, the doctrine of Scripture is tried by their abstract notion of right, and rejected if not accordant; — when, by means of figure and allusion, it is every where made to speak a language the most repugnant to all fair, critical interpretation; until, emptied of its true meaning, it is converted into a vehicle for every fantastic theory, which, under the name of *rational*, they may think proper to adopt; —when, in such parts as propound Gospel truths of a contexture too solid to admit of an escape in figure and allusion, the sacred writers are charged as bunglers, producing "lame accounts, improper quotations, and inconclusive reasonings," (*Dr. Priestley's 12th Letter to Mr. Burn,*) and philosophy is consequently called in to rectify their errors; —when

one writer of this class (Steinbart) tells us, that "the narrations" (in the New Testament) "true or false, are only suited for ignorant, uncultivated minds, who cannot enter into the evidence of natural religion;" and again, that "Moses according to the childish conceptions of the Jews in his days, paints God as agitated by violent affections, partial to one people, and hating all other nations;" — when another (Semler), remarking on St. Peter's declaration that *prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit*, says, that "Peter speaks here according to the conception of the Jews," and that "the prophets may have delivered the offspring of their own brains as divine revelations" (*Dr. Erskine's Sketches and Hints of Ch. Hist.* No. 3. pp. 66. 71.); — when a third (Engedin) speaks of St. John's portion of the New Testament, as written with "concise and abrupt obscurity, inconsistent with itself, and made up of allegories;" and Gagneius glories in having given "a little light to St. Paul's darkness, a darkness, as some think, industriously affected;" — when we find Mr. Evanson, one of those able Commentators referred to by Mr. Belsham in his *Review*, &c. p. 206. assert, (*Dissonance*, &c. p. i.) that "the Evangelical histories contain gross and irreconcileable contradictions," and consequently discard three out of the four, retaining the Gospel of St. Luke only; at the same time drawing his

pen over as much of this, as, either from its *infelicity of style*, or other *such* causes, happens not to meet his approbation; — when we find Dr. Priestley, besides his charge against the writers of the New Testament before recited, represent, in his letter to Dr. Price, the narration of Moses concerning the creation and the fall of man, as a lame account; and thereby meriting the praise of *magnanimity* bestowed on him by theologians, equally enlightened; — when finally, not to accumulate instances where so many challenge attention, we find the Gospel openly described by Mr. Belsham, (*Review*, &c. p. 217.) as containing nothing more than the Deism of the French Theo-Philanthrope, save only the *fact* of the resurrection of a human being (see Appendix); and when, for the purpose of establishing this, he engages, that the Unitarian writers shall prune down the Scriptures to this *moral system* and this *single fact*, by showing that *whatever* supports any thing else is either "interpolation, omission, false reading, mistranslation, or erroneous interpretation" (*Review*, pp. 206. 217. 272.); — when, I say, all these things are considered, and when we find the Bible thus contemned and rejected by the gentlemen of this new light, and a new and more convenient Gospel carved out for themselves, can the occasional profession of reverence* for Scripture, as the

* The fathers of the Socinian School are as widely distinguished from their followers of the present day, by their

word of God, be treated in any other light, than as a convenient mask, or an insulting sneer?

It might be a matter of *more than curious* speculation, to frame a Bible according to the

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modesty and moderation, as by their learning and their talents. Yet, that it may be the more plainly discerned how remote the spirit of Socinianism has been, at all times, from the reverence due to the authority of Scripture, I here subjoin, in the words of two of their early writers, specimens of the treatment which the sacred volume commonly receives at their hand. — *Faustus Socinus*, after pronouncing with sufficient decision against the received doctrine of the Atonement, proceeds to say, "Ego quidem, *etiamsi non semel, sed sæpe id in sacris monimentis scriptum extaret;* non idcirco tamen ita rem prorsus se habere crederem." *Socin. Opera*, tom. ii. p. 204. — And with like determination: Smalcius affirms of the Incarnation; "Credimus, *etiamsi non semel atque iterum, sed satis crebro et dissertissime scriptum extaret* Deum esse hominem factum, multo satius esse, quia hæc res sit absurda, et sanæ rationi plane contraria, et in Deum blasphema, *modum aliquem dicendi comminisci*, quo ista de Deo dici possint, *quam ista simpliciter ita ut verba sonant intelligere.*" (Homil. viii. ad cap. 1. Joh.) — Thus it appears from these instances, joined to those which have been adduced above, to those which have been noticed at the end of No. I. and to others of the like nature, which might be multiplied from writers of the Socinian School without end; that the most explicit, and precise, and emphatical language, announcing the doctrines which the philosophy of that school condemns, would, to its disciples, be words of no meaning; and the Scripture, which adopted such language, but an idle fable. *Non persuadebis etiamsi persuaseris*, is the true motto of the Unitarian. And the reader, I trust, will not think that I have drawn too strong conclusions upon this subject in the three concluding pages of the first Number, when he finds the proof of what is there advanced growing stronger as we proceed.

modifications of the Unitarian Commentators. The world would then see, after all the due amputations and amendments, to what their respect for the sacred text amounts. Indeed it is somewhat strange, that men so zealous to enlighten and improve the world have not, long before this, blessed it with so vast a treasure. Can it be, that they think the execution of such a work would impair their claim to the name of *Christians?* Or is it rather, that even the Bible, so formed, must soon yield to another more perfect, as the still increasing flood of light pours in new knowledge? That the latter is the true cause, may, perhaps, be inferred, as well from the known *magnanimity* of those writers, which cannot be supposed to have stooped to the former consideration, as from Dr. Priestley's own declarations. In his *Letters to a Philosophical Unbeliever* (part ii. pp. 33—35.) he informs us, that he was once "a Calvinist, and that of the straitest sect." Afterwards, he adds, he "became a high Arian; next a low Arian; and then a Socinian; and in a little time a Socinian of the lowest kind, in which Christ is considered as a mere man, the son of *Joseph* and Mary, and *naturally as fallible and peccable as Moses, or any other prophet.*" And, after all, he tells us, (*Def. of Unit. for* 1787, p. 111.) that he "does not know, when his creed will be fixed." Mr. Belsham having set out and ended at the same point with Dr. Priestley, it is not improbable

that he has gone through the same revolution: and that he, and others who have enjoyed the same progressive illumination, would, equally with Dr. Priestley, still contend for the freedom of an unsettled creed, is not, perhaps, too violent a presumption. Now, as every step, in such an indefinite progress, must induce a corresponding change of canon, it is not wonderful that they whose creed is in a perpetual state of variation, and whose Bible must be, like their almanack, suited only to a particular season, should not have attempted any fixed standard * of the Sacred Word.

NO XV. — ON THE HEATHEN NOTIONS OF MERIT ENTERTAINED BY UNITARIAN WRITERS.

PAGE 18. (P) A writer, whom I cannot name but with respect, — to the beauties of whose composition no one, that possesses taste or feeling, can be insensible, — speaking of Dr. Price, in her captivating defence of public worship against Mr. Wakefield (to which publication I have already referred the reader in a preceding Number), uses this extraordinary language: —

* Since the date of the above observation, first introduced in the second edition of this work, a Testament has been published by the Unitarians, under the title of *An Improved Version of the New Testament.* Of this *Improved Version* some notice has been already taken in the preceding pages, and more will be said hereafter.

"When a man like Dr. Price is about to resign his soul into the hands of his Maker, he ought to do it not only with a reliance on his mercy, but his *justice*." (*Mrs. Barbauld's Remarks on Mr. Wakefield's Enquiry*, p. 72.) In the same style do Unitarian writers, in general, express themselves on this subject, representing good works as giving a *claim of right* to the divine acceptance.

Indeed, the manner in which some Socinians, of the new school, speak of their virtues, their merits, and their title to the rewards of a happy immortality, is such as might lead us to suppose ourselves carried back to the days of the old heathen schools of the Stoics, and receiving lessons, not from the followers of the humble Jesus, but from the disciples of the arrogant, and magniloquent, Chrysippus, Seneca, or Epictetus. When Chrysippus tells us, that, "as it is proper for Jupiter to glory in himself, and in his own life, and to think and speak magnificently of himself, as living in a manner that deserves to be highly spoken of; so these things are becoming all good men, as being in nothing exceeded by Jupiter" (*Plut. De Stoic. Repugn. Oper.* tom. ii. p. 1038. ed. Xyl.): when Seneca pronounces, that "a good man differs only in *time* from God" (*De Provid.* cap. 1.); that "there is one thing, in which the wise man excels God, that God is wise by the benefit of nature, not by his own choice" (*Epist.* 53.); and that "it

is shameful to importune the Gods in prayer, since a man's happiness is entirely in his own power" (*Epist.* 31,): and when Epictetus, (*Disc.* lib. iv. cap. 10.) represents the dying man making his address to God, in a strain of self-confidence, without the least acknowledgment of any one failure or neglect of duty; so that, as Miss Carter with a becoming piety remarks, it is such an address, "as cannot, without shocking arrogance, be uttered by any one born to die;" — when, I say, we hear such language from the ancient Stoic, what *do* we hear, but the sentiments of the philosophising Christian of the present day? and, on casting an eye into the works of Priestley, Lindsey, Evanson, Wakefield, Belsham, and the other Unitarian writers, do we not instantly recognise that proud, and independent, and, I had almost said, heaven-defying self-reliance, which had once distinguished the haughty disciple of the Stoa?

NO. XVI. — ON DR. JOHN TAYLOR'S SCHEME OF ATONEMENT.

PAGE 20. (q) — The scheme of *Atonement*, as it is here laid down, is that which has been maintained in the letters of *Ben Mordecai*, by the learned and ingenious, but prejudiced and erroneous, H. Taylor. It is substantially the same that has been adopted by other theologians,

who, admitting a mediatorial scheme in the proper sense of the word, have thought right to found it upon the notion of a *pure benevolence*, in opposition to that of a *retributive justice*, in the Deity. But I have selected the statement of it given by this writer, as being the best digested, and most artfully fortified. It seems to avoid that part of the scheme of Dr. Taylor of Norwich, which favours the Socinian principles: but, as will appear on examination, it cannot be entirely extricated from them, being originally built on an unsound foundation.

With respect to the system of Dr. Taylor of Norwich, as laid down in his *Key to the Apostolic Writings*, and his *Scripture Doctrine of Atonement*, it is obvious to remark, that it is nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Scripture doctrine. A short view of his scheme will satisfy us on this head. By a *Sacrifice*, he says, (*Script. Doctr.* ch. ii. No. 24, 25.) is meant a symbolical address to God, intended to express before him the devotions, affections, &c. by significant, emblematical actions:" and, consequently, he adds, "*whatever* is expressive of a pious and virtuous disposition, may be *rightly* included in the notion of a Sacrifice; as *prayers*, *thanksgivings*, *labours*," &c. &c.

Having thus widened up the notion of *Sacrifice*, it becomes necessary that *sacrificial atonement* should be made of equally extensive sig-

nification; and, accordingly, because the word כפר, which we commonly translate as *making atonement*, is, as he says, found to be applied in the Old Testament, in its *general* sense, to *all* means used for procuring any benefit, spiritual or temporal, at God's hands, whether for ourselves or others, such as obedience, a just life, sacrifices, prayers, intercessions, self-denials, &c. &c. he therefore thinks himself justified in extending to *all* these that *particular species* of atonement, which is effected by sacrifice; and thereby he is enabled to pronounce the *Sacrifice of Christ* to be a ground of atonement, without taking in a single idea that truly and properly belongs to sacrifice, or sacrificial atonement. And so, he triumphantly concludes, (*Script. Doctr.* &c. No. 152.) that he has made out the Sacrifice of Christ to be "truly and properly, in the highest manner, and far beyond any other, piacular and expiatory, to make an atonement for sins, or take them away; not only to give us an example, not only to assure us of remission, or to procure our Lord a commission to publish the forgiveness of sin, but, moreover, to obtain that forgiveness, by doing what God in his wisdom and goodness judged fit and expedient to be done, in order to the forgiveness of sin."

But in what, according to this explication, consists the *efficacy* of Christ's Sacrifice, and *how* has it made atonement for Sin?—He informs us himself (*Key*, &c. No. 148.): "*Obedience*, or

doing the will of God, was the sacrifice of sweet smelling savour, which made atonement for the sins of the world; *in this sense*, that God, on account of his (Christ's) goodness and perfect obedience, thought fit to grant unto mankind the forgiveness of those sins that were *past;* and, *farther*, erected a glorious and perfect dispensation of grace, exceeding any which had gone before, in means, promises, and prospects, at the head of which he set his Son our Lord Jesus Christ," &c. &c. — Thus, then, the *obedience* of Christ was the *sacrifice:* and the *benefits* procured to us by that obedience, constitute the *atonement* effected by it. And the nature of these benefits, and the way in which they are wrought out for us by Christ's obedience, as we find them explained by this writer, will help us to a just view of the true nature of that which he calls our atonement.

"Truth required," says he, (*Key*, &c. No. 149.) "that grace be dispensed, in a manner the most proper and probable to produce reformation and holiness. Now this is what our Lord has done. He has *bought us by his blood*, and procured the remission of sins, *as* what he did and suffered was a proper reason for granting it, and a fit way of conveying and rendering effectual the grace of God," &c. — "Now this could be done no otherwise, than by means of a *moral kind*, such as are apt to influence our minds, and engage us to forsake what is evil, and to work that which

is good," &c. — "And what means of this sort could be more effectual, than the heavenly and most illustrious *example* of the Son of God, showing us the most perfect obedience to God, and the most generous goodness and love to men, recommended to *our imitation*, by all possible endearments and engaging considerations?" —And again he says, (*Script. Doctr.* No. 170.) "By the *blood* of Christ God discharges us from the *guilt*, *because* the blood of Christ is the most powerful mean of freeing us from the *pollution and power of Sin.*"—And he adds, "it is the ground of redemption, as it is a *mean of sanctification.*"—What then means the *blood of Christ?*— "Not a mere corporeal substance; in which case," as he says, "it would be of no more value in the sight of God, than any other thing of the same kind: nor is it to be considered merely in relation to our Lord's death and sufferings, as if mere death or suffering could be of itself pleasing and acceptable to God:" no, the writer informs us, (*Key*, &c. No. 146.) that the "*blood of Christ* is *his perfect obedience and goodness;* and that it implies a *character,*" which we are to transcribe into our lives and conduct. And, accordingly, he maintains, (*Script. Doctr.* No. 185.) that "our Lord's sacrifice and death is so plainly represented, as a *powerful mean of improving our virtue*, that we have no sufficient ground to consider its virtue and efficacy in *any other light.*"

To what, then, according to this writer, does the entire scheme of the Atonement amount? — God, being desirous to rescue man from the consequences and dominion of his Sins, and yet desirous to effect this in such a way, as might best conduce to the advancement of virtue, thought fit to make forgiveness of all sins that were past, a reward of the meritorious obedience of Christ; and, by exhibiting that obedience as a model for universal imitation, to engage mankind to follow his example, that, being thereby improved in their virtue, they might be rescued from the dominion of sin: and thus making the example of Christ a "mean of sanctification," redemption from Sin might thereby be effected. —This, so far as I have been able to collect it, is a faithful transcript of the author's doctrine. And what there is in all this, of the nature of *Sacrifice* or *Atonement* (at least so far as it affects those who have lived *since* the time of Christ), or in what material respect it differs from the Socinian notion, which represents Christ *merely* as our *instructer* and *example*, I profess myself unable to discover.

I have been thus full in my account of this writer's scheme, because, by some strange oversight, and possibly from his artful accommodation of Scriptural phrases to his own notions, whereby he is enabled to express himself in the language of Scripture, his works have received considerable circulation, even among those whose

opinions on this subject are of an opposite description. Nay, the erroneous tenets of this author have been conveyed in a collection of *Theological Tracts*, some time since published by an able and learned Prelate, in the sister country: and the candidates for orders in this, are by authority enjoined to receive part of their theological instruction from his writings. Those, who wish to see the errors of this scheme more amply reviewed and refuted, I refer to the examination of the doctrine, in the *Scripture Account of Sacrifices*, by Mr. Portal, and in the *Criticisms on modern Notions of Atonement*, by Dr. Richie: in the latter of which, particularly, the fallacy of the author's principles, and the gross ambiguity of his terms, are exposed with no less truth than ingenuity.

With respect to *H.* Taylor, who, in his *B. Mord. partly* coincides with this writer in his explication of atonement, it is but justice to say, that he gives a view of the subject, in the main, materially different; inasmuch as he represents Christ's concern for mankind, and his earnest intercession recommended by his meritorious obedience, to be the appointed means of his obtaining from God that kingdom, which empowers him to dispense forgiveness, &c. — Whereas Dr. *J.* Taylor makes the *obedience* of Christ (with regard to such as have lived since his time) the means of redemption, *as being the means of man's improvement in virtue*; and, so far from attributing any

efficacy to Christ's obedience, *as* operating through *intercession*, (to which, we find from Scripture, God has frequently bestowed his blessings, see Number IX. pp. 139, 140.) he considers the intercessions and prayers of good men for others, in no other light, than *as acts of obedience, goodness, and virtue.* So that, in fact, the whole of his scheme, when rightly considered, (excepting only with respect to those who lived *before* Christ, in which part he seems inconsistent with himself, and on his own principles not easy to be understood,) falls in with the notion of good works and moral obedience, as laid down by the Socinian. And here lies the secret of Mr. Belsham's remark, (*Review*, &c. p. 18.) that "Dr. Taylor has, in general, well explained *these Jewish phrases*" (viz. *propitiation, sacrifice, redemption through Christ's blood*, &c.) "in his admirable Key." — As Mr. Belsham rejects the notion of redemption by Christ, and of faith in Christ, *in toto*, (see *Review*, &c. pp. 18. 104. 145.) it is not difficult to assign the cause of this commendation.

NO. XVII.—THE DOCTRINE OF ATONEMENT FALSELY CHARGED WITH THE PRESUMPTION OF PRONOUNCING ON THE *NECESSITY* OF CHRIST'S DEATH.

PAGE 21. (r)—That men *could* not have been forgiven, unless Christ had suffered to purchase their forgiveness, is no part of the doctrine of Atonement, as held by the Church of England. What God *could* or *could not* have done, it presumes not to pronounce. What God declares he *has* done, that merely it asserts: and on his express word alone is it founded. But it is to be remembered, that on this occasion, as on many others, that *à priori* reasoning, which so frequently misleads those who object to the doctrines of our Church, is imputed by them to us. Not being themselves in the habit of bowing with humble reverence to the Sacred Word, they consider not that we speak merely its suggestions *; and that, if we do at any time philo-

* The language of Witsius upon this subject is worth attending to. "Supposito extare Revelationem de mysteriis, at inquiri in sensum verborum quibus ista Revelatio mihi exponitur: non est in ista inquisitione ita procedendum, ut primo rationem meam consulam, quid ea, in idearum ac notionum suarum scriniis, rei de qua agitur simile aut adversum habeat, ut secundum eas quas ibi invenio notiones verba revelationis exponam, id unice operam dans, ut sensum tandem aliquem quantâ maximâ possum commoditate iis dem; qui istis meis prænotionibus optime conveniat. Sed attendendum est ad ipsa verba, quid in omnibus suis

sophize, it is but to *follow*, not to *lead*, the meaning of Scripture. To enter into the coun-

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circumstantiis significare apta nata sint, quidque secundum Scripturæ stilum significare soleant: atque hâc viâ reperto sensu quem verba *sine torsione* per se fundunt, secure in eo acquiescendum est, omniaque rationis scita subjicienda sunt isti sensui quem iis me verbis docet Deus." To these observations he subjoins an example of the opposite modes of investigating the sense of Scripture by the philosophizing and the humble inquirer, applying the former epithet to Socinus, and taking for the particular subject of investigation the passage in Joh. i. 14. ὁ λόγος σὰρξ ἐγένετο. — "Socinus ita procedit: nihil invenit in toto rationis suæ penu, quod ipsi repræsentet, Deum ita humanæ unitum naturæ, ut ea unam cum ipso constituat personam; ideoque talem conceptum absurdum Deoque injuriosum esse sciscit. *Id supponit ad horum verborum explicationem se accingens:* idcirco omnes ingenii sui nervos intendit, ut sensum aliquem iis applicet, qui ab isthâc assertione remotissimus sit. *Sollicitat verba singula, sollicitat nexum eorum, flectit, torquet, omnia agit, ne id dicere videantur quod dicunt.* Nos longe aliter procedendum existimamus. Accedimus ad hanc pericopam simplici atque humili mente *audituri atque accepturi quidquid Deo nos placeat docere.* Consideramus verba in nativo suo significatu, et prout passim in sacris literis usurpantur; expendimus quid λόγος notet secundum phrasin Johannis, quid γίνεσθαι, quid σάρξ: consideramus quomodo alibi de hâc re sacræ literæ loquantur. Ex his omnibus formamus sensum, quem recipimus humili fidei obsequio firmiterque apud animum nostrum statuimus, Filium Dei humanam naturam tam arcte sibi junxisse, ut idem et Deus et homo sit; et quamvis nostra ratio nihil unquam huic rei simile invenerit, tamen eam verissimam esse, quia verba Dei hoc docent. Qui ita, ut Socinus, instituunt, eos ex suo penu multa in verbum Dei inferre necesse est: quâ re ei insignis fit injuria. Qui uti nos, illi cogitationes suas ex verbo Dei hauriunt, quibus rationis suæ penum locupletent,

cils of the Almighty, and to decide what Infinite Wisdom *must* have determined, under a constitution of things different from the present, were a speculation not less absurd, than it is impious. Of this even the few writers, whose language has, by a rigorous interpretation, been forced into a ground for the above charge against the doctrine of atonement, are perfectly innocent: for it never occurred to them to suppose a constitution of things different from that which Divine Wisdom *has* appointed.

When, therefore, Grotius, Stillingfleet, and Clarke, are charged (as they are in *H. Taylor's B. Mord.* Let. 5.) with contending for "the *necessity* of a vindication of God's honour, either by the suffering of the offenders, or by that of Christ in their room," they are by no means to be considered as contending, that it was *impossible* for God to have established such a dispensation as might enable him to forgive the Sinner without some satisfaction to his justice (which is the sense forcibly put upon their words): but that, according to the method and dispensation which God's wisdom *has* chosen, there results a

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quod Deo gloriosum est." — *Misc. Sacr.* tom. ii. pp. 591, 592. — If the spirit which governed Socinus in his critical investigation of the sacred text has been fairly described by Witsius in the passage which has just been cited, it must be unnecessary to add, that his followers of the present day have in no respect departed from the example of their Master.

moral necessity of such vindication, founded in the *wisdom* and *prudence* of a Being, who has announced himself to mankind, as an upright Governor, resolved to maintain the observance of his laws.

That by the *necessity* spoken of, is meant but a *moral necessity*, or, in other words, a *fitness* and propriety, Dr. Clarke himself informs us: for he tells us, (Sermon 137. vol. ii. p. 142. fol. ed.) that, "when the honour of God's laws had been diminished by sin, it was *reasonable* and *necessary*, in respect of *God's wisdom in governing* the world, that there should be a vindication," &c. And again, (Sermon 138. vol. ii. p. 150.) in answer to the question, "Could not God, if he had pleased, absolutely, and of his supreme authority, without any sufferings at all, have pardoned the sins of those, whose repentance he thought fit to accept?" he says, "It becomes not us to presume to say he had not *power* so to do:" but that there seems to be a *fitness*, in his testifying his indignation against sin; and that "the death of Christ was *necessary*, to make the pardon of sin reconcileable, not perhaps, absolutely, with *strict justice*, (for we cannot presume to say that God might not, consistently with mere *justice*, have remitted as much of his own right as he pleased,) — but it was *necessary*, at least in *this* respect, to make the pardon of sin consistent with the *wisdom* of God, in his good government of the

world; and to be a *proper attestation* of his irreconcileable hatred against all unrighteousness."

That the word *necessary* is imprudently used by Dr. Clarke and others, I readily admit; as it is liable to be misunderstood, and furnishes matter of cavil to those who would misrepresent the whole of the doctrine. But it is evident from the passages I have cited, that, so far from considering the sacrifice of Christ as a *debt* paid to, because rigorously exacted by, the divine *justice*, it is represented by Dr. Clarke, and generally understood, merely as a *fit* expedient, demanded by the *wisdom* of God, whereby mercy might be safely administered to sinful man. Now, it is curious to remark, that H. Taylor, who so warmly objects to this notion of a necessity of vindicating God's honour, as maintained by Clarke, &c. when he comes to reply to the Deist, in defence of the scheme of Christ's mediation, uses a mode of reasoning that seems exactly similar: — "God (*B. Mordec.* Let. 5.) was not *made* placable by intercession; but was ready and willing to forgive, before, as well as after: and only waited to do it *in such a manner as might best show his regard to righteousness.*" — Is not this in other words saying, There was a *fitness*, and consequently a *moral necessity*, that God should forgive sins through the intercession and meritorious obedience of Christ, for the purpose of *vindicating his glory as a righteous Governor?*

The profound Bishop Butler makes the follow-

ing observations upon the subject of this Number: — "Certain questions have been brought into the subject of redemption, and determined with rashness, and, perhaps, with equal rashness contrary ways. For instance, whether God *could* have saved the world by other means than the death of Christ, consistently with the general laws of his government? And, had not Christ come into the world, what would have been the future condition of the better sort of men; those just persons over the face of the earth, for whom, Manasses in his prayer asserts, repentance was not appointed? — The meaning of the first of these questions is greatly ambiguous: and neither of them can properly be answered, without going upon that infinitely absurd supposition, that we know the whole of the case. And, perhaps, the very inquiry, *what would have followed if God had not done as he has?* may have in it some very great impropriety, and ought not to be carried on any farther than is necessary to help our partial and inadequate conceptions of things." (*Butler's Analogy*, p. 240.) — Such were the reflections of that great divine and genuine philosopher, who at the same time maintained the doctrine of *Atonement* in its legitimate strictness. Will it then still be said, that divines of the Church of England uphold, as a part of that doctrine, the position, that men *could* not have been saved, had not Christ died to purchase their forgiveness?

NO. XVIII.—ON THE MODE OF REASONING WHEREBY THE SUFFICIENCY OF GOOD WORKS WITHOUT MEDIATION IS ATTEMPTED TO BE DEFENDED FROM SCRIPTURE.

PAGE 24. (s)—Dr. Priestley enumerates a great variety of texts to this purpose, in his 3d paper of the signature of *Clemens.* (*Theol. Repos.* vol. i.) Dr. Sykes in the 2d ch. of his *Scripture Doctrine of Redemption,* and H. Taylor, in his 5th and 6th Letters, (*B. Mord.*) have done the same. Dr. Priestley adds to these texts, the instances of Job, David, Hezekiah, Nehemiah, and Daniel, to show that on good works *alone* dependence was to be placed for acceptance: and that the pardon of sin is every where in Scripture represented as dispensed *solely* on account of man's personal virtue, without the least regard to the sufferings or merit of any being whatever.

A great display is constantly made of texts of this nature, by all who oppose the received doctrine of atonement. But it is to be remarked, that, as they all amount *merely* to this, that repentance and a good life are acceptable to God, the inference derived from them can only have weight against that doctrine, when *its* supporters shall disclaim repentance and a good life, as *necessary* concomitants of that faith in Christ's merits, whereby they hope to be saved; or, when it shall be made to appear from Scripture, that

these are of *themselves* sufficient. But do those writers who dwell so much on good works in *opposition* to the doctrine of Atonement, seriously mean to insinuate, that the advocates of this doctrine endeavour to stretch the beneficial influence of Christ's death to the *impenitent* and *disobedient*? — Or can it be necessary to remind them, that obedience and submission to the divine will are the main ingredients of that very spirit, which we hold to be indispensable to the producing and perfecting of a Christian faith? And again; do they wish to infer, that, because these qualities are acceptable to God, they are so in *themselves*, and independent of all other considerations? Is it forgotten, that, whilst some parts of Scripture speak of these, as well pleasing to God, others, not less numerous, might be adduced to show, that besides these somethings more is required? Dr. Priestley, indeed, fairly asserts, that *nothing more is* required; and that the language of Scripture every where represents repentance, and good works, as sufficient, *of themselves*, to recommend us to the divine favour. (*Hist. of Cor.* vol. i. p. 155.) How then does he get over those declarations of Scripture? He shall speak for himself.

"It certainly must be admitted" (*Theol. Rep.* vol. i. p. 252.) "that some texts do *seem* to represent the pardon of sin, as dispensed in consideration of something else than our repentance, or personal virtue; — and according to their

literal sense, the pardon of sin is in some way or other procured by Christ. But since the pardon of sin is sometimes represented, as dispensed in consideration of the sufferings, sometimes of the merit, sometimes of the resurrection, and even of the life and obedience of Christ; when it is sometimes Christ, and sometimes the Spirit, that intercedes for us; when the dispensing of pardon is sometimes said, to be the proper act of God the Father; and again, when it is Christ that forgives us; we can hardly hesitate in concluding, that these must be, severally, *partial representations*, in the nature of figures and allusions, *which at proper distances are allowed to be inconsistent:* — and from so vague a representation of a matter of fact, founded on texts which carry with them so much the air of figure, allusion, and accommodation, reason and common sense compel us to appeal to the plain general tenor of Scripture," which he pronounces to be in favour of the sufficiency of good works. — And thus a great part of Scripture is swept away at one stroke, under the name of figure, allusion, &c. &c. And because Christ is pointed out to us, as the means of our salvation, in *every* light in which he is viewed, (for as to the Father and the Holy Spirit being spoken of, as also concerned in the work of our Redemption, this creates no difficulty,) reason and common sense compel us to pronounce him as not connected with our salvation in *any*.

This furnishes an additional specimen of the way in which Scripture is treated, by our modern *rational* Commentators. A number of texts, enforcing a spirit of humble submission to God's will, which is by no means inconsistent with, but, on the contrary, includes in its nature, a spirit of Christian faith, are taken *literally*, as not implying this faith, because it is not expressly named. And then another set of passages, in which this faith is *expressly* named, and *literally* required, are set aside as *figurative*. And it is pronounced, upon the whole, that common sense is to decide the matter. — And thus, by rejecting one set of passages entirely as figurative; and then by explaining another set literally and independently, with which the former were connected, and would have perfectly coalesced, so as to afford a satisfactory and consistent meaning; the point is clearly made out. Relying upon this method, which Dr. Priestley has discovered, of retaining whatever establishes his opinion, and rejecting whatever makes against it, Mr. Belsham may, indeed, safely challenge the whole body of the orthodox to produce a single text, that shall stand in opposition to his and Dr. Priestley's dogmas.

But, moreover, it has been well remarked, that all such declarations in Scripture, as promise pardon to repentance, and are thence inferred to pronounce repentance of itself sufficient, as they were subsequent to the promise of a Redeemer, must be altogether inconclusive, even viewed in

a distinct and independent light, inasmuch as it may have been in virtue of the *pre-ordained* atonement, that this repentance was accepted. And as to the force of the word *freely*, on which not only Dr. Priestley relies very much, but also Dr. Sykes in his *Scrip. Doctr. of Redempt.* and H. Taylor, in the beginning of his Sixth Letter, (*B. Mord. Apol.*) it is obvious, that nothing more is meant by passages that employ this expression in describing God's forgiveness of Sinners, than that this forgiveness was *free* with respect to any *merits on the part of man*, or any *claim* which, from repentance, or any other cause, he might be supposed to possess: since, admitting such claim, it would not be free, but earned. And in this very sense it is, that Dr. J. Taylor himself, in his *Key, &c.* (No. 67.) contends that the word FREE is to be understood: "the blessing of redemption being, as he says, *with regard to us*, of free grace — that is, *not owing to any obedience of ours.*" — Any other application of the term must make the word *free* synonymous with *unconditional*; in which case, forgiveness could not be a free gift, if repentance were required to obtain it; that is, unless it were extended indiscriminately to the impenitent as well as the penitent. So that, in fact, the very use of the word *free*, as applied to God's forgiveness of men, is so far from supporting the opinion of the sufficiency of repentance in itself, that it goes to establish the direct contrary:

clearly evincing, that repentance can give no *claim* to forgiveness. — See some excellent reasoning on this subject, in the judicious discourses, delivered at the Bampton Lecture, by Mr. Veysie, Serm. 6. and 7.

NO. XIX. — THE WANT OF A DISCOVERABLE CONNEXION BETWEEN THE MEANS AND THE END, EQUALLY APPLIES TO EVERY SCHEME OF ATONEMENT.

PAGE 24. (') — Dr. J. Taylor illustrates this matter by a familiar parallel. (*Key, &c.* No. 151.) — To the question "wherein is Christ's love and obedience a just foundation of the divine grace?" he answers, that he knows not how to explain himself better than by the following instance: — There have been masters willing, now and then, to grant a relaxation of study, or even to remit deserved punishment, in case any one boy, in behalf of the whole school, or of the offender, would compose a copy of Latin verses. This at once shewed the master's love and lenity, was a *proper expedient* for promoting learning and benevolence to the society of little men, training up for future usefulness, &c. — and one may say, that the kind verse-maker purchased the favour in both cases, or that his learning, industry, goodness, and compliance with the governor's will and pleasure, was a just ground

and foundation of the pardon and refreshment, or a *proper reason* of granting them.

This Dr. T. declares to be the best explanation he can give, of *his* scheme of man's redemption by Christ. And that in this there is any natural connexion between the exertions of the individual, and the indulgence granted to the rest of this little society, it is not even pretended. The whole contrivance is admitted as a good expedient, or means, whereby the intended kindness of the master was to be shewn. If, in order to supply a link, whereby they may be drawn into connexion, the indulgence granted be supposed as a *reward* to the exertions and obedience of the individual, as is done by H. Taylor, in his *Ben. Mord. Apology*: then, unless this reward, in the case of Christ, be but *ostensibly* such, and intended solely as a *public exhibition* to mankind of the favour with which obedience and good conduct will be viewed by the Deity, (in which case it is not a real reward, but merely a prudent expedient, as before,) it must, of necessity, be admitted, that the trial of Christ's obedience was a principal object in the scheme of his incarnation; for without some *trial* of his obedience how could it merit a reward? Now in what just sense of the word, there could have been any *trial* of Christ's obedience, it is for those to consider, who do not mean to degrade the Son of God to the Socinian standard.

The author of the *Scripture Account of Sacri-*

fices has devised a scheme, the chief object of which is to remedy the want of connexion. In this, the sacrifice of Christ is not considered as a wise expedient of an *instituted* nature merely, but as a *natural inducement*, whereby God's displeasure against mankind was literally averted by Christ's intercession and mediation recommended by his great zeal, and interest, in the salvation of men, manifested in the offering up his life in the cause. The author of this scheme has, with great ingenuity, accommodated to his notion the nature of the Patriarchal, and Jewish Sacrifices; making their efficacy to consist entirely in the force of supplication or intercession, and their nature to be that of a gift, strongly expressive of homage and devotion. This author, however, although his work contains most excellent and instructive matter, is not perfectly consistent: since, to have *appointed* a scheme of intercession, whereby, agreeably to rectitude, God might be *induced* to grant forgiveness (and that God *did* appoint this scheme the author is obliged to confess), is, in other words, to have planned the redemption of man *through the medium of* intercession, but not *in consequence* of it:—in which case, this theory falls in with the notion of *instituted means* adopted by the rest.

But surely, upon the whole, it is not wonderful, that the grand and mysterious scheme of our Redemption should present to the ambitious curiosity of human intellect the same impedi-

ment, which restrains its inquisitive researches in every part of nature: — the *modus operandi*, the connecting link of cause and effect, being itself a mystery impenetrable to human sagacity, equally in things the most familiar and the most obscure. On this subject it were well that the old distinction, laid down by Mr. Locke, were remembered by those, who would deem it an insult to have it supposed that they were not perfectly acquainted with the writings of that eminent philosopher.

NO. XX. — ON THE SCRIPTURE PHRASE OF *OUR BEING RECONCILED TO GOD.*

PAGE 25. (y)—See *Theol. Repos.* vol. i. pp. 177, 178., in which several texts are adduced, to establish the proposition laid down in the text here referred to. It is likewise attempted to maintain it on the general ground of the divine immutability: in virtue of which, it is asserted, the sufferings of Christ can produce no change in *God:* and that in *man*, consequently, the change is to be brought about. God is, therefore, not to be reconciled *to men*, but men *to God.* H. Taylor also (*Ben. Mord. Apol.* pp. 692—694.) contends, that "God is never said to be reconciled to the world, because he was never at enmity with it. It was the world that was at enmity with God, and was to be reconciled by

coming to the knowledge of his goodness to them." He adduces texts, similar to those above referred to, in confirmation of his opinion; and upon the whole peremptorily asserts, that "the New Testament knows no such language, as that God was reconciled to the world." The same ground had been before taken by Sykes, in his *Scrip. Doctr. of Redemp.* (pp. 56. 426.) and in his *Comm. on Hebr.* — "There could be no need," he says, (on Hebr. vii. 27.) "of reconciling *God to man*, when he had already shewn his love to man so far, as to send his Son to reconcile *man to God*."

The argument adopted by these writers had been long before urged by Crellius, in support of the system of Socinus. And it deserves to be remarked, that all these writers have built their arguments upon an erroneous acceptation of the original word, which implies *reconciliation*. Hammond, and, after him, Le Clerc (on Matt. v. 24.) remark, that the words καταλλάττεσθαι and διαλλάττεσθαι have a peculiar sense in the New Testament: that, whereas in ordinary Greek Authors they signify to *be pacified*, and so *reconciled*, here, on the other hand, in the force of the reciprocal Hithpahel among the Hebrews, is implied to *reconcile one's self* to another, that is to *appease*, or *obtain the favour of*, that other: and in support of this interpretation they adduce instances from Rom. v. 10., 1 Cor. vii. 11., 2 Cor. v. 20., and especially Matt. v. 24., in

which last διαλλάγηθι τῷ ἀδελφῷ σου, must necessarily signify, *Take care that thy Brother be reconciled to thee*, since that which goes before, is not, that he hath done *thee injury*, but *thou him*: and this they derive from the force of the Hebrew word רצה transferred to the Greek verb, in the use of it by Jewish writers. In this sense of the words καταλλάττεσθαι and διαλλάττεσθαι, as applied in the New Testament*, all the Commentators concur. See Rosenmüller and Wall on 2 Cor. v. 20., and Whitby on the words, wherever they occur. *Schleusner*, in his excellent Lexicon, confirms, by several instances, the explication of the terms here contended for: and *Palairet*, in his *Observ. Philolog. in Nov. Test.* Matt. v. 24., maintains, that this use of the terms is not confined to the Jewish writers, transferring the force of the verb רצה to the Greek expression, but is frequent among writers purely Greek: he instances *Theano in Opusc. Mythолog.* and *Appian. Alexandr. de Bell. Civil.*, and

* The application of the word διαλλάττεσθαι is precisely the same as is made by the *Seventy*, in their translation of 1 Sam. xxix. 4., where they speak of David's *appeasing the anger of Saul.* Ἐν τίνι ΔΙΑΛΛΑΓΗΣΕΤΑΙ τῷ κυρίῳ αὐτοῦ; *Wherewith shall he* RECONCILE HIMSELF *to his master?* according to our common version. Not, surely, how shall he *remove his own anger against his master*; but, how shall he *remove his master's anger against him*; how shall he *restore himself to his master's favour?* If any additional instance had been wanted to establish the use of the word in this sense among the Jewish writers, this one must prove decisive.

explains it as an elliptical form, the words εἰς χάριν being understood.

It is evident, then, that the writers who have founded their objection against the propitiation of the Divinity, on the use of the word *reconciled* in the New Testament, have attended rather to the force of the term, as applied in the language of the translation, than in that of the original. But, even without looking beyond the translation, it seems surprising, that the context did not correct their error; since that clearly determines the sense, not only in Matt. v. 24. where it is perfectly obvious and unequivocal, as is shown in page 26.; but also in 2 Cor. v. 19., in which the manner of reconciling the world *to God* is expressly described, viz. his *not imputing their trespasses unto them*, that is, his granting them forgiveness. There are, upon the whole, but five places in the New Testament, in which the term is used *with respect to God*; Rom. v. 10. and xi. 15.; 2 Cor. v. 18, 19, 20.; Ephes. ii. 16., and Col. i. 20, 21. Whoever will take the trouble of consulting Hammond and Whitby on these passages, will be satisfied, that the application is diametrically opposite to that, for which the Socinian writers contend. There are but two places besides, in which the term occurs, Matt. v. 24. and 1 Cor. vii. 11., in both of which the application is clear. And it deserves to be particularly noticed, that Dr. Sykes (*Scrip. Doctr. of Redemp.* p. 57.) sinks the former passage

altogether, and notices the latter alone, asserting that this is the *only one*, in which the word is used, not in relation to the reconciliation of the world to God: and this, after having inadvertently stated in the preceding page that there were *two* such passages. This will appear the less unaccountable, when it is considered, that the expression, as applied in Matthew, could be got rid of by no refinement whatever: but that the application in 1 Corinthians (not, indeed, in our translation, which is not sufficiently explicit, but examined in the original,) will appear as little friendly to his exposition, Hammond and Le Clerc have abundantly evinced by their interpretation of the passage.

NO. XXI.—ON THE TRUE DISTINCTION BETWEEN THE LAYING ASIDE OUR ENMITY TO GOD, AND BEING RECONCILED TO GOD.

PAGE 27. (w)—It is well remarked in the Theological Repository, by a writer under the signature *Verus**, that the laying aside *our* enmity to God must be a necessary qualification *for*, though without constituting the formal

* This writer I find to have been the Rev. Mr. Brekell: a writer certainly deserving of praise, both for the ability with which he combated the sophistry of the heterodox, and for the boldness with which he carried the war into the very camp of the enemy.

nature of our reconciliation to God. This judicious distinction places the matter in a fair light. That God will not receive us into favour so long as we are at enmity with him, is most certain; but that thence it should be inferted, that, on laying aside *our* enmity, we are *necessarily* restored to his favour, is surely an odd instance of *logical* deduction.

NO. XXII. — ON THE PROOFS FROM SCRIPTURE, THAT THE SINNER IS THE OBJECT OF THE DIVINE *DISPLEASURE*.

PAGE 27. (x) — Heb. x. 26, 27. *For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more* SACRIFICE FOR SINS, *but a certain* FEARFUL LOOKING FOR OF JUDGMENT AND FIERY INDIGNATION, *which shall devour the adversaries:* and again, *For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord:* and again, *It is a fearful thing to fall into the hands of the Living God:* and again, (Rom. v. 9, 10.) *Much more then, being now justified by his blood, we shall be saved from wrath through him—for if, when we were enemies, we were reconciled to God through his Son,* &c. In this last passage, it is not only clearly expressed, that we are from disobedience exposed to the divine displeasure, but also that

the way whereby we are rescued from the effects of that displeasure, or, as is here held an equivalent form of expression, *reconciled to* God, is by the death of Christ.

To quote all the passages that speak a similar language, were a tedious task. Nor indeed was the voice of Revelation wanted to inform men, that the Sinner is the object of God's displeasure. Reason has at all times loudly proclaimed this truth: and in that predominating terror, that Δεισιδαιμονία, which, as shown in Number V., has, in every age and clime, disfigured, or rather absorbed, the religion of the Gentiles, the natural sentiment of the human mind may be easily discerned.

What is the language of the celebrated *Adam Smith* on this subject? — "But if it be meant, that vice does not appear to the Deity to be, for its own sake, the object of abhorrence and aversion, and what, for its own sake, it is fit and right should be punished; the truth of this maxim can, by no means, be so easily admitted. If we consult our natural sentiments, we are apt to fear, lest, before the holiness of God, vice should appear to be more worthy of punishment, than the weakness and imperfection of human nature can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his

own conduct. In the presence of his fellow-creatures, he may often justly elevate himself, and may often have reason to think highly of his own character and conduct, compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his *infinite Creator*. To such a Being, he can scarce imagine, that his littleness and weakness should ever seem to be the proper object, either of esteem or of reward. But he can easily conceive, how the numberless violations of duty, of which he has been guilty, should render him the object of *aversion* and *punishment;* neither can he see any reason why the divine *indignation* should not be let loose, without any restraint, upon so vile an insect, as he is sensible that he himself must appear to be. If he would still hope for happiness, he is conscious that he cannot demand it from the *justice*, but that he must intreat it from the *mercy* of God. Repentance, sorrow, humiliation, contrition at the thought of his past conduct, are, upon this account, the sentiments which become him, and seem to be the only means which he has left for appeasing that wrath which, he knows, he has justly provoked. He even distrusts the efficacy of all these, and naturally fears, lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime, by the most importunate lamentations of the

criminal. *Some other intercession, some other sacrifice, some other atonement,* he imagines, must be made for him, beyond what he himself is capable of making, before the purity of the divine justice can *be reconciled* to his manifest offences.

"The doctrines of Revelation coincide, in every respect, with those *original anticipations of nature;* and, as they teach us how little we can depend upon the imperfection of our own virtue, so they shew us, at the same time, that the most powerful *intercession* has been made, and the most *dreadful atonement has been paid for our manifold transgressions and iniquities.*" (THEORY OF MORAL SENTIMENTS, pp. 204—206.)

Such were the reflections of a man, whose powers of thinking and reasoning will surely not be pronounced inferior to those of any even of the most distinguished champions of the Unitarian school, and whose theological opinions cannot be charged with any supposed tincture from professional habits or interests. A layman (and he too the familiar friend of David Hume), whose life was employed in scientific, political, and philosophical research, has given to the world these sentiments as the natural suggestions of reason.* Yet these are the sentiments which

* When these observations were before committed to the press, I was not aware that the pious reflections, to which they particularly advert, are no longer to be found as constituting a part of that work from which they have been

are the scoff of sciolists and witlings. — Compare these observations of Adam Smith with what has been said on the same subject in Numbers IV. IX. and XV.

NO. XXIII. — INSTANCE, FROM THE BOOK OF JOB, OF SACRIFICE BEING *PRESCRIBED* TO AVERT GOD'S *ANGER*.

PAGE 28. (') — It was not without much surprise, that, after having written the sentence here referred to, I found on reading a paper of Dr. Priestley's in the *Theol. Rep.* (vol. i. p. 404.) that the Book of Job was appealed to by him, as furnishing a *decisive proof*, not only, "that mankind in his time had not the least appre-

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quoted. The fact is, that in the later editions of the *Theory of Moral Sentiments*, no one sentence appears of the extract which has been cited above, and which I had derived from the first edition, the only one that I possessed. This circumstance, however, does not in any degree affect the truth of what had been said by the author, nor the justness of the sentiments which he had uttered in a pure and unsophisticated state of mind. It evinces, indeed, that he did not altogether escape the infection of David Hume's society; and it adds one proof more to the many that already existed, of the danger, even to the most enlightened, from a familiar contact with infidelity. How far Adam Smith's partiality to Hume did ultimately carry him, may easily be collected from his emphatical observations on the character of his deceased friend, to which I shall have occasion to direct the reader's attention in another part of these volumes.

hension that repentance and reformation *alone*, without the *sufferings* or *merit* of any Being whatever, would not sufficiently atone for past offences:" but that "the Almighty himself gives a sanction to these sentiments." Let the Book of Job speak for itself: — *The Lord said to Eliphaz the Temanite, My wrath is kindled against thee and thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. — Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly.* (Job xlii. 7, 8.) If this be not a sufficient specimen, we are supplied with another in ch. i. 4, 5., in which it is said, that, after the sons of Job had been employed in feasting, *Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said,* IT MAY BE THAT MY SONS HAVE SINNED, AND CURSED GOD IN THEIR HEARTS. *Thus did Job continually.* — I leave these without comment, to confront the assertions of Dr. Priestley, and to demonstrate the value of his representations of Scripture. I shall only add, that, in the very page in which he makes the above assertions, he has quoted from Job a passage that *immediately* follows the former of those here cited.

NO. XXIV. — ON THE ATTRIBUTE OF THE DIVINE JUSTICE.

PAGE 28. (z) — Dr. Priestley (*Theol. Rep.* vol. i. p. 417.) asserts, that "Justice, in the Deity, can be no more than a modification of that goodness or benevolence, which is his *SOLE governing principle:*" from which he of course infers, that "under the administration of God, there can be no occasion to exercise any severity on penitent offenders;" or, in other words, that repentance must of itself, from the nature of the Deity, cancel all former offences; and that the man who has spent a life of gross vice and audacious impiety, if he at any time reform, shall stand as clear of the divine displeasure as he who has uniformly, to the utmost of his power, walked before his God in a spirit of meek and pious obedience. This is certainly the necessary result of *pure* benevolence: nay, the same principle followed up must exclude punishment in all cases whatsoever; the very notion of punishment being incompatible with pure benevolence. But surely it would be a strange property of JUSTICE, (*call* it, with Dr. Priestley, a *modification of benevolence*, or whatever else he pleases,) to release *all* from punishment; the hardened and unrelenting offender, no less than the sincerely contrite, and truly humbled penitent.

But in his use of the term *justice*, as applied

to the Deity, is not Dr. Priestley guilty of most unworthy trifling? Why speak of it, as "a modification of the divine benevolence," if it be nothing *different* from that attribute; and if it *be* different from it, how can benevolence be the "SOLE governing principle" of the divine administration? — The word *justice*, then, is plainly but a sound made use of to save appearances, as an attribute called by that name has usually been ascribed to the Deity; but in reality nothing is meant by it, in Dr. Priestley's application of the term, different from pure and absolute benevolence. This is likewise evident, as we have seen, from the whole course of his argument. Now, could it be conceded to Dr. Priestley, that the whole character of God is to be resolved into simple benevolence, then the scheme, which, by rejecting the notion of divine displeasure against the sinner, involves impunity of guilt, might fairly be admitted. But, as it has been well remarked, "If rectitude be the measure and rule of that benevolence, it might rather be presumed, that the scheme of Redemption would carry a relation to Sinners, in one way as objects of mercy, in another as objects of punishment; that God *might be just, and* ΚΑΙ *the justifier of him that believeth* in the Redeemer." See the 2d of *Holmes's Four Tracts*, in which he confirms, by parallel instances, the use of the word καὶ, as applied in the above passage by Whitby in his Paraphrase. — On the subject of this

Number at large, see also Numbers IV. XXII. and Balguy's *Essay on Redemption.*

NO. XXV. — ON THE TEXT IN JOHN, DESCRIBING OUR LORD AS *THE LAMB OF GOD*, WHICH TAKETH AWAY THE SINS OF THE WORLD.

PAGE 29. (a) — What efforts are made to get rid of those parts of Scripture, that lend support to the received doctrine of the Sacrifice of Christ, is evident from the remark made on this passage by the ingenious author of *Ben. Mordecai's Apology.* "The allusion here," he says, "seems to be made to the 53d chapter of Isaiah; but the Lamb is not there considered as a Lamb to be *sacrificed*, but as a Lamb to be *sheared.*" (Let. vii. p. 794. 2d ed. 8vo.) — Now upon what principle this author is enabled to pronounce that the allusion in this place is made to the Lamb spoken of in *Isaiah*, rather than to the Paschal Lamb, or to the Lamb which, under the Jewish Law, was offered daily for the sins of the people, it is difficult to discover. His only reason seems to be, that, in admitting the reference to either of the two last, the notion of *sacrifice* is necessarily involved; and the grand object in maintaining the resemblance to a Lamb that was to be sheared, not slain, was to keep the *death* of Christ out of view as much as possible.

But of the manner in which Scripture is here used to support a particular hypothesis we shall be better able to form a right judgment, when it shall have appeared, that the reference in John is *not* made to Isaiah; and also, that the Lamb in Isaiah *is* considered as a Lamb to be *slain.*

The latter is evident, not only from the entire context, but from the very words of the prophet, which describe the person spoken of (liii. 7.) to be "brought as a Lamb to the *slaughter;*" so that one cannot but wonder at the pains taken to force the application to this passage of Isaiah, and still more at the peremptory assertion, that the Lamb here spoken of was a Lamb to be sheared only. It is true, indeed, there is subjoined, *and as a sheep before her* SHEARERS *is dumb:* but if Mr. Wakefield's remark on Acts viii. 32., in which he contends that the word translated *shearer* should have been rendered *slayer,* be a just one, the objection vanishes at once. Retaining, however, the clause as it stands in the present version, that which follows, — *so he openeth not his mouth,* — clearly explains, that the character intended to be conveyed by the Prophet, in the whole of this figurative representation, was that of a meek and uncomplaining resignation to suffering and death.

And this also shows us that the passage in Isaiah could not have been the *one immediately*

referred to by John; because in it the Lamb is introduced but *incidentally*, and as furnishing the only adequate resemblance to that character, which was the primary object of the Prophet's contemplation: whereas, in the Baptist's declaration, that Jesus was THE *Lamb of God that taketh away the sins of the world*, the reference must naturally be to a Lamb before described, and understood, as possessed of some similar or corresponding virtue, such as St. Peter alludes to when he says, (1 Peter i. 18, 19.) *Ye were* REDEEMED *—with the precious blood of Christ, as of a Lamb without blemish.* In this an allusion is evidently made to a Lamb, whose *blood*, under the Jewish Law, bore analogy to that of Christ: that is, either to the Paschal Lamb, by the sprinkling of whose blood the Israelites had been delivered from destruction; or to the Lamb that was daily sacrificed for the sins of the people, and which was bought with that half shekel, which all the Jews yearly paid, εἰς λύτρον τῆς ψυχῆς αὐτῶν, ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, *as the price of redemption of their Lives, to make an atonement for them.* (Exod. xxx. 12. 14. 16.) With a view to this last, it is, that St. Peter most probably uses the expressions, *Ye were not redeemed with silver and gold — but with the precious blood of Christ, as of a Lamb,* &c. *i. e.* it is not by a Lamb purchased with silver and gold that you have been redeemed, but by Christ, that truly spotless Lamb, which

the former was intended to prefigure; who, by shedding his blood, has effectually redeemed you from the consequences of your sins; or, as the Baptist had before described him, *the Lamb of God that taketh away the sins of the world;* and, as St. John, who records these expressions of the Baptist, again speaks of him in the Apocalypse, (v. 9.) the *Lamb* which had been SLAIN, *and by its Blood* REDEEMED *men out of every kindred and tongue and people and nation,* or, in other words, *that had taken away the sins of the world.*

The author indeed admits (what it was impossible for him to deny), that, in the Apocalypse, Christ "*is* spoken of as a Lamb that was *slain:*" but then he says, that "he is not spoken of as a *vicarious* sacrifice; for the Jews had *no* sacrifices of that nature." (Vol. ii. p. 789.) Be it so for the present: it is clear, however, that the Lamb, to which the allusion is made in the figurative representations of Christ in the New Testament, is a Lamb that was *slain* and *sacrificed;* and that nothing but the prejudices arising from a favourite hypothesis could have led this writer to contend against a truth so notorious, and upon grounds so frivolous.

NO. XXVI. — ON THE MEANING OF THE WORD *PROPITIATION* IN THE NEW TESTAMENT.

PAGE 29. (b) — The word ἱλασμὸς, translated *propitiation*, occurs in the New Testament only in the two passages noticed in the page here referred to, viz. 1 John ii. 2. and iv. 10. Its true force, however, is obvious; since, as appears from the application of the words ἱλασμὸς, ἱλάσκομαι, ἐξιλάσκομαι, by the Seventy in the Old Testament, it corresponds to the Hebrew word כפר, and therefore implies, *the making atonement, and thereby effecting a reconciliation with*, or *propitiating the Deity*. — The Greek translation of Ezekiel (xliv. 29.) has made it synonymous with חטאת, *a sin offering*: and thus, H. Taylor (*B. Mord.* p. 808.) asserts, that the word should be here translated.

But it is curious to remark, that this writer has been so far led away by a desire to maintain the system which he has adopted, that, in two pages after, he goes on to show that *no one* circumstance belonging to the sin-offering is to be found in the sacrifice of Christ. As producing indeed "the *effect* of the sin-offerings, remission of sins," he concludes it may be *so called*, though possessing no one ingredient that enters into the composition of a sin-offering. His radical error on the Scripture use of the word *reconciliation*

(which has been already examined) prevented him from admitting the term *propitiation*, or *propitiatory* sacrifice: *sin-offering* he therefore substitutes, and then endeavours to fritter this away. — It deserves to be noticed, that even Sykes, whose attachment to the orthodox opinions will not be suspected to have much biassed his judgment on this subject, considers ἐξιλάσκεσθαι to be correspondent to כפר, and explains both by the words *expiate*, *atone*, *propitiate*, "whatever the means were," he adds, "by which this was to be done." *Essay on Sacrifices*, pp. 132. 135.

In Rom. iii. 25. ἱλαστήριον * is translated in the same sense with ἱλασμὸς, *a propitiation*, or *propitiatory offering*, θῦμα, or ἱερεῖον, being understood as its substantive: and although it be true, as Krebsius observes, that the Seventy always apply this term to the *Mercy-Seat*, or covering of the ark, yet strong arguments appear in favour of the present translation. See *Schleusner*

* Ἱλαστήριον — subaudiendum videtur ἱερεῖον aut θῦμα, *expiatorium sacrificium*, quemadmodum eadem ellipsis frequentissima est apud τοὺς ὁ in voce σωτήριον, et in χαριστήριον, apud Auctores. Hesychius exponit Καθάρσιον eadem ellipsi; nisi substantive sumptum idem significare malis quod ἱλασμὸν *propitiationem*, ut Vulgatus vertit, consentiente Beza. Ejus generis substantiva sunt δικαστήριον, θυσιαστήριον, φυλακτήριον, et similia; adeoque Christus eodem modo vocabitur ἱλαστήριον, quo ἱλασμὸς, 1 Joh. ii. 2. et iv. 10. *Elsner. Obs. Sacr.* tom. ii. pp. 20, 21.

on the word: also *Josephus*, as referred to by *Krebsius* and *Michaelis.** *Veysie*, (*Bampt Lect.* pp. 219, 220, 221.) has well enumerated its various significations.

NO. XXVII. — ON THE TEXTS DESCRIBING CHRIST'S DEATH AS A SACRIFICE FOR SIN.

PAGE 29. (c) — Isai. liii. 5—8. Matt. xx. 28. xxvi. 28. Mark x. 45. Acts viii. 32, 33. Rom. iii. 24, 25. iv. 25. v. 6—10. 1 Cor. v. 7. xv. 3. 2 Cor. v. 21. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6. Heb. i. 3. ii. 17. ix. 12—28. x. 10. 14. 18. 1 Pet. i. 18, 19. 1 John iv. 10. Rev. v. 9—12. xiii. 8. — All which, and several other pas-

* Michaelis says, (*Translation by Marsh*, vol. i. p. 187.) "Josephus, having previously observed that the blood of the martyrs had made atonement for their countrymen, and that they were ὡσπὲρ ἀντίψυχον (victima substituta) τῆς τοῦ ἔθνους ἁμαρτίας, continues as follows, καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων, καὶ τοῦ ΙΛΑΣΤΗΡΙΟΥ τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ διέσωσε!" On the use of the word ἱλαστήριον amongst Jewish writers, and the strict *propitiatory* sense in which it was used by the Hellenistic Jews, I deem this passage from Josephus decisive; and I have but little hesitation in defying the utmost ingenuity of Socinian exposition to do away the force of its application to the subject before us. — Michaelis, in p. 179., remarks, that "in Rom. iii. 25. ἱλαστήριον has been taken by some in the sense of *mercy-seat*, but that Kypke has properly preferred the translation PROPITIATORY SACRIFICE." — Michaelis was surely no superficial nor bigoted expositor of holy writ.

sages, speak of the death of Christ in the same sacrificial terms that had been applied to the sin-offerings of old. So that they who would reject the notion of Christ's death, as a true and real sacrifice for sin, must refine away the natural and direct meaning of all these passages: or, in other words, they must new model the entire tenor of Scripture language, before they can accomplish their point.

Dr. Priestley, indeed, although he professes (*Theol. Rep.* vol. i. p. 125.) to collect "ALL the texts in which Christ is represented as a sacrifice, either expressly, or by plain reference," has not been able to find *so many* to this purpose as have been here referred to. After the most careful research, he could discover but a *very few*; and of these he remarks, that "the greater part are from one Epistle, which is allowed in other respects to abound with the strongest figures, metaphors, and allegories:" and these being rejected, "the rest," he says, "are too few to bear the very great stress that has been laid upon them:"—and thus they are all discarded with one sweeping remark, that they carry with them the air of figure, and that had Christ's death been considered as the intended antitype of the sacrifices under the law, this would have been asserted in the fullest manner, and would have been more frequently referred to. We are here furnished with an instance of the most expeditious and effectual method of evading the authority of

Scripture. — First, overlook a considerable majority, and particularly of the strongest texts, that go to support the doctrine you oppose; in the next place assert, that, of the remainder, a large proportion belongs to a particular writer, whom you think proper to charge with metaphor, allegory, &c. &c.: then object to the residue, as too few on which to rest any doctrine of importance: but, lest even these might give some trouble in the examination, explode them at once with the cry of figure, &c. &c.—This is the treatment that Scripture too frequently receives from those who choose to call themselves rational and enlightened Commentators.

There are two texts, however, on which Dr. Priestley *has* thought fit to bestow some critical attention, for the purpose of showing that they are not entitled to rank even with those few that he has enumerated, as bearing a plausible resemblance to the doctrine in question. From his reasoning on these, we shall be able to judge what the candour and justice of his criticisms on the others would have been, had he taken the trouble to produce them. The two texts are, Isai. liii. 10., *When thou shalt make his soul an offering for sin: and* 2 Cor. v. 21., *He made him* SIN *for us, who knew no sin, that we might be made the righteousness of God in him.*

Against the first he argues from the disagreement in the versions, which, he observes, may lead us to suspect some corruption in our present

copies of the Hebrew text. Our translation, he says, makes a change of person in the sentence — *HE hath put him to grief—when THOU shalt make his soul an offering for sin, HE shall see his seed*, &c., in which, he adds, it agrees with no ancient version whatever. In the next place, he asserts, that the Syriac *alone* retains the *sense* of our translation, and at the same time remarks that *this* version of the Old Testament is but of little authority. He then gives the reading of the clause by the Seventy and the Arabic, *If ye offer a sacrifice for sin, your Soul shall see a long-lived offspring*. He concludes with the Chaldee paraphrase of Jonathan, which is different from all. And from the whole he draws this result, that the uncertainty as to the true reading of the original must render the passage of no authority. (*Theol. Rep.* vol. i. p. 127.)

But the real state of the case is widely different from this representation: for, 1. our translation does *not* absolutely pronounce upon the change of person, so as to preclude an agreement with the ancient versions. 2. The Syriac is *not* the only version that retains the *sense* of ours, the Vulgate, which Dr. P. has thought proper to omit, exactly corresponding in sense. 3. The Syriac version of the Old Testament, so far from being of *little authority*, is of the *very* highest. 4. The concurrence of the LXX and the Arabic is not a *joint*, but a *single* testimony, inasmuch as the Arabic is known to be little more than a

version of the LXX *, and, consequently, can lend no farther support, than as verifying the reading of the LXX, *at the time when this version was made:* and that it does not even authenticate the reading of the LXX at an *early* day, may be collected from the *Prolegom. of Walton*, and *Kennicott's State of the Hebr. Text*, as referred to in the note below. 5. The Chaldee paraphrase of Jonathan is remarkable (as Bishop Lowth states in his *Prelim. Dissert.*) "for a wordy, allegorical explanation," so that an *exactness* of translation is not here to be expected. And, lastly, the apparent differences of the versions may be explained by, and fairly reconciled to, the present reading of the Hebrew text.

These several points will be best explained, by beginning with the last. The state of the Hebrew text, as it stands in all our present Bibles, (at least in such of them as I have consulted, viz. Walton's Polyglot, Michaelis, Houbigant, Kennicott, Doederlein, &c., and scarcely undergoing any variation, however minute, from the prodigious variety of copies examined by Kennicott and De Rossi,) is as follows, אם תשים אשם נפשו יראה זרע יאריך ימים. Now these words, as they stand, manifestly admit of a two-fold translation, according as the word תשים is considered to be of the

* See *Bishop Lowth's Preliminary Dissert. to his Translation of Isaiah—and Walton's Polyglot Prolegom.* 15.—also *Kennicott's State of the Hebr. Text*, vol. ii. pp. 453, 454.

second person masculine, or the *third person feminine*,—viz. *when* THOU *shalt make his soul an offering for sin*, or, *when* HIS SOUL *shall make an offering for sin*: and though, with Ludovicus de Dieu, our present translation of the Bible has followed the former in the *text*, yet has it, with Cocceius, Montanus, Junius and Tremellius, Castellio, and almost every other learned expositor of the Bible, retained the latter, inserting it in the *margin*, as may be seen in any of our common Bibles. It deserves also to be remarked, that, in the old editions of our English Bible, (see *Matthewe*'s, *Cranmer*'s or *the Great Bible*, and *Taverner*'s, —see also the Bibles in the time of Elizabeth, viz. the *Geneva* and *Bishops*' Bibles, and the *Doway*, — see all, in short, that preceded *James*'s translation,) this latter reading is the only one that is given: and it should be observed, (see *Newcome's Historic. View*, p. 105.) that one of the rules prescribed to the translators employed in the last named version, which is the one now in use, was, — "that where a Hebrew or Greek word admitted of *two proper senses*, one should be expressed in the context, and the other in the margin." Thus it appears, that Dr. Priestley must have glanced his eye most cursorily, indeed, upon our English translation, when he charges it so peremptorily with the abrupt change of person.

Again, this very translation, which, beside the older expositors above referred to, has the sup-

port of Vitringa and Bishop Lowth, and is perfectly consistent with the most accurate and grammatical rendering of the passage in question, agrees sufficiently with the *ancient* versions. In *sense* there is no difference, and whatever variation there is in the *expression* may be satisfactorily accounted for from a farther examination of the original. Thus, in the Vulgate it is rendered, *When he shall make his soul an offering for sin, he shall see,* &c. — and in the Syriac, the penalty of *sin is laid upon his soul,* (i. e. in other words, his soul is made an offering for sin,) *that he might see,* &c. Now the first is a literal translation of the Hebrew, if, only, instead of תשים be read ישים *, which we may readily suppose some copies of the Hebrew to have done, without introducing the smallest uncertainty into the text. The second will also be found a literal version, if for תשים be read תשם, which may be taken passively, *shall be made.* Now it appears from Kennicott's various readings, that one MS. supports this reading. But there is a remark on this head made by Houbigant, (which has been overlooked both by Bishop Lowth, and the commentator on Isaiah who has succeeded him†,) that seems to deserve considerable notice.

* Doederlein translates as if the word were וישים, *ubi vitam suam, ut piaculum, interposuerit;* and adds, that the book *Sohar* (Parascha וישב) particularly warns us that it is so to be read, not תשים.

† Mr. Dodson was here intended, as being the only person, who (at the date of the first publication of this work)

"The word," he says, "should be תשם, in the passive voice: for that, as Morinus observes, the Jews, before the vowel points were introduced, were used to mark the passive by the letter י interposed; and that here, this Chaldaism had been allowed to remain by the transcriber."—See Houbigant in loc.

Again, with respect to the LXX version of this passage, (for as to the *Arabic*, it need not be taken into account, for the reasons before stated,) the difference between it and the last mentioned translation is not so great, as on the first view might appear. It is true, the reading of the LXX, as given in our Polyglot, is ἐὰν δῶτε, *if ye offer:* but it is remarked by Bishop Lowth, that some copies of the LXX read δῶται, *shall be offered:* which agrees exactly with the Syriac. Indeed, as Mr. Dodson very properly observes, δῶται may be considered the true read-

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had given to the public a version of Isaiah later than that of Bishop Lowth. But the observation equally applies to Bishop Stock, who has given the latest translation of the Prophet, and who has in like manner overlooked this remark: for whilst he renders the word in a *passive* sense, *If his life shall* BE MADE *a trespass-offering*, he assigns for it a wrong reason; deriving the passive signification from a supposed reflective import of the verb — *should be made, or* (he says) *should render* ITSELF; forgetting, that, if this latter sense belonged to the verb, it would have been given in the form *Hithpahel*, which clearly is not that of the verb תשים.— Dathe's translation of the passage is decisive for the passive signification of the verb: *Quodsi vita ejus ut sacrificium pro peccatis oblata fuerit.*

ing of the LXX, not only on the authority of *Clemens R.* and *Justin*, who read it so; but also from the custom, which prevails in Greek MSS. of writing ε instead of αι. This practice is noticed by Wotton, in his edition of *Clem. R.* (p. 142.) on the words προτρέπετε ἡμᾶς ἐπ' αὐτῷ, and is well known to all who are conversant in Greek MSS., as obtaining not only at the termination of words, as in the instance taken from *Clemens*, but in all parts of the word indifferently. This reading is likewise approved by Capellus.* Thus far, then, (and this, it is to be noted, is the most important clause in the passage,) the disagreement between the LXX and the other ancient versions is done away. That it differs both from them and the Hebrew text, in some other parts of the sentence, must be allowed; but that from an extensive collation of the several MSS. (which has now happily been at length undertaken,) even these differences may yet be removed, there is much reason to expect. The confirmation of the present reading of the Septuagint by the Arabic version is by no means an argument against this; as that version is not above 900 years old, and may, therefore,

* "Aliquando diversitas citationis a LXX posita est in diversa lectione variantium Codd. Græcorum τῶν LXX: ut Esa. liii. 10., editio Sixtina τῶν LXX habet, ἐὰν δῶτε περὶ ἁμαρτίας, *si dederitis pro peccato*, quæ corrupta est lectio. At Justinus cum quibusdam codicibus habet, ἐὰν δῶται, *si datus fuerit*, quæ genuina est lectio respondens Hebræo." *Critica Sacra, Ludov. Capel.* pp. 529, 530.

have been derived from copies of the Septuagint, not the most perfect. Besides, it deserves to be remarked, that Bishop Lowth (*Prelim. Diss.*) pronounces the Septuagint version of *Isaiah* to be inferior to that of any other book in the Old Testament; and, in addition to this, to have come down to us in a condition exceedingly incorrect.

Upon the whole, then, since the present state of the Hebrew text has been shown to agree with the Syriac, the Vulgate, (both of which, it should be noted, were taken from the Hebrew, — one in the first, the other in the fourth century,) with our English translation, and, in a material part, even with the LXX, we may judge with what fairness Dr. Priestley's rejection of the present text, on the ground of the disagreement of the translations with it and with each other, has been conducted. His omission of the Vulgate; his overlooking the marginal translation of our present, and the text of our older English Bibles, and pronouncing peremptorily on their contents in opposition to both; his stating the Arabic as a *distinct* testimony, concurring with the LXX; and his assertion, that the Syriac version of the Old Testament is *confessed to be* of little authority, when the direct contrary is the fact, it being esteemed by all biblical scholars as of the very highest; — and all this done to darken and discard a part of holy writ, — cannot

but excite some doubt as to the knowledge, or the candour, of the critic.

With respect to the *Syriac* version, Bishop Lowth, in his *Prelim. Dissert.*, thus expresses himself. After describing the Chaldee paraphrase of Jonathan, which he states to have been made about or before the time of our Saviour, he says, "The Syriac stands next in order of time, but is superior to the Chaldee in usefulness and authority, as well in ascertaining, as in explaining, the Hebrew text: it is a *close* translation of the Hebrew, into a language of *near affinity* to it: it is supposed to have been made as early as the *first century*."—Doctor Kennicott also (*State of the Hebr. Text*, vol. ii. p. 355.) speaks in the strongest terms of this version, "which," he says, "being *very literal* and *very ancient*, is of *inestimable value*:"—he concludes it to have been "made about the end of the first century, and that it might consequently have been made from Hebrew MSS. almost as old as those which were before translated into Greek:" and he, of course, relies on it for many of the most ancient and valuable readings. The language of De Rossi is, if possible, still stronger. "Versio hæc *antiquissima* ordinem ipsum verborum sacri textus et literam presse sectatur; et *ex versionibus* OMNIBUS *antiquis purior ac tenacior habetur*." (*Var. Lect. Vet. Test.* Proleg. p. xxxii.) Dathe, also, both in his preface

to the Syriac Psalter, and in his *Opuscula*, pronounces in the most peremptory terms in favour of the fidelity and the high antiquity of the Syriac Version. In the latter work, particularly, he refers to it as a decisive standard by which to judge of the state of the Hebrew text in the second century. *Dath. Opusc. Coll. a Rosenm.* p. 171. In this high estimate of the Syriac * Version these great critics but coincide with the suffrages of Pocock, Walton, and all the most learned and profound Hebrew scholars, who in general ascribe it to the *Apostolic* age. — (See *Pocock. pref.* to *Micah*, and *Walton's Prolegom.* 13.) — Dr. Priestley, however, *has said*,

* Although I am only here concerned with the Syriac Version of the *Old Testament*, yet I cannot omit the opportunity of noticing a judicious and satisfactory defence of the high antiquity of what is called the *Old* Syriac Version of the *New* Testament, lately given to the public by Dr. Laurence. That this version (or the *Peshito*, as it is usually named for distinction,) was the production of the Apostolic age, or at least of that which immediately succeeded, had been the opinion of the most eminent critics both in early and modern times. The very learned J. D. Michaelis has maintained the same opinion, in his *Introduction to the New Testament*, vol. ii. pp. 29—38. But in this he has not received the support of his English annotator, Dr. Marsh, who contends that we have no sufficient proof of the existence of this Version at a period earlier than the fourth century: ibid. pp. 551—554. Dr. Laurence, has, however, clearly shown, that Dr. Marsh's objections are not formidable, and has treated the subject in such a manner as to evince that the alleged antiquity of the Version stands upon the strongest grounds of probability. See *Laurence's Dissert. upon the Logos*, pp. 67—74.

that "*it is confessed to be of little authority!*"— I have dwelt much too long upon this point: but it is of importance that the reader should know what reliance is to be placed on the *knowledge*, and what credit is to be given to the *assertions*, of a writer, whose theological opinions have obtained no small degree of circulation in the sister island, and whose confident assumption of critical superiority, and loud complaints against the alleged backwardness of divines of the Established Church in biblical investigation, might draw the unwary reader into an implicit admission of his gratuitous positions.

I come now to examine his objections against the second text — *He made him* SIN *for us, who knew no sin, that we might be made the righteousness of God in him.* — In this passage, the word ἁμαρτία, which is translated SIN, is considered by Hammond, Le Clerc, Whitby, and every respectable Commentator, to mean a *sin offering* or *sacrifice for sin*: it is so translated expressly by Primate Newcome in his new Version. That this is the true meaning of the word, will readily be admitted, when it is considered that this is the application of it in the Hebrew idiom; and that Jews, translating their own language into Greek, would give to the latter the force of the corresponding words in the former. And that they *have* done so, is evident from the use of the word through the entire of the Greek version of the *Old* Testament, to which the

Apostles, when speaking in Greek, would naturally have adhered. Dr. Middleton, in his answer to Dr. Bentley, remarks, that "the whole New Testament is written in a language peculiar to the Jews; and that the idiom is Hebrew or Syriac, though the words be Greek." Michaelis also says, "The language of the New Testament is so intermixed with Hebraisms, that many native Greeks might have found it difficult to understand it." (*Introd. to N. T.* vol. i. p. 100.) Ludovicus Capellus (in speaking of the Greek translators of the Old Testament, whose style he says is followed by the writers of the New,) asks the question, "Quis nescit, verba quidem esse Græca, at phrases et sermonis structuram esse Hebræam?" (*Crit. Sacr.* p. 522.) And Dr. Campbell, in his *Preliminary Dissertations*, pronounces, almost in the words of Capellus, "The phraseology is Hebrew, and the words are Greek."* The justice of these observations,

* Ernesti affirms, "Stilus Novi Testamenti recte dicatur *Hebræo-græcus*." See p. 82. *Inst. Interp. Nov. Test.* Indeed the observations of this writer (pp. 73—88.) are particularly worthy of attention. If the reader should be desirous to see this curious and interesting subject of the style of the New Testament fully and satisfactorily handled, I refer him to the last named work; also to Michaelis's fourth chapter on *the Language of the New Testament* (*Introduction*, &c. vol. i. pp. 97—200.), and particularly to Dr. Campbell's first and second *Preliminary Dissertations* to the *Four Gospels*, &c. At the same time, I must differ widely from Dr. Campbell, when he refers (as he does in p. 20. vol. i.) to the Bishop of Gloucester's *Doctrine of Grace*, for the *best* refutation of

as applying particularly to the expression in the present text, is evinced in numerous instances,

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the objections against the inspiration of Scripture derived from the want of classic purity in its language. I would, on the contrary, direct the reader's attention to the *Dissertation on the Principles of Human Eloquence*, in which the bold paradoxes of the Bishop are set aside, and the argument placed upon a sound and legitimate basis, by the learned Dr. Thomas Leland, formerly a Fellow of this University.

The Bishop, it is well known, had held, that the *want of purity* in the writings of the New Testament supplies in itself a *proof of their divine original;* and had defended this position upon reasons nearly subversive of every just notion of the nature of human eloquence. Dr. Leland, on the contrary, with a due regard to the principles of eloquence, of taste, and of common sense, and in the direct maintenance of them all against the attacks of this formidable assailant, more discreetly and successfully contended for the truth of this proposition, that "whatever rudeness of style may be discoverable in the writings of the New Testament, it can afford neither proof nor presumption that the authors were *not* divinely inspired." See p. 97., or rather, indeed, the whole of the judicious discussion from p. 88. to p. 118. of the *Dissertation*. This drew forth a reply in defence of the Bishop, which was distinguished more for point and sarcasm than for ingenuity and strength. Suspicion early fixed upon Dr. Hurd as the author. The letters of Warburton and Hurd lately published, prove the suspicion to have been just. It appears, also, that Warburton himself took considerable pains to have the pamphlet printed and circulated in Ireland (*Letters*, &c. pp. 352. 354.), in the confident expectation, that the *Irish Professor* would be completely put to silence. The effect, however, was otherwise. The Professor returned to the charge with renovated vigour; and by a reply, distinguished by such ability as proved to the opposite party the inexpediency of continuing the contest, closed the controversy. How complete, in the public opinion, was Dr. Leland's triumph over both his mitred opponents, may

adduced by Hammond and Whitby in loc. And to this very text the passage from Isaiah,

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easily be collected from the fact, that, however anxious to give extended circulation to the castigatory *Letter* before it received an answer, they both observed a profound silence upon the subject ever after; and that the *Letter to Dr. Leland*, remaining unacknowledged by the author, was indebted for its farther publicity to the very person against whom it was directed, who deemed it not inexpedient, in a new edition of his tracts, to give it a place between the *Dissertation* which caused it and the defence which it occasioned. The critical decisions of the day were decidedly in favour of Dr. Leland. A late Review pronounces, that Leland, "in the opinion of all the world, completely demolished his antagonist." (*Edinb. Rev.* vol. xiii. p. 358.) The Critical Reviews for July and November, 1764, and April, 1765, contain some masterly pieces of criticism upon the *Dissertation* and the *Letter*. But in no work is there a more striking or more honourable testimony borne to Dr. Leland's superiority in this controversy, than in that which is entitled *Tracts by Warburton and a Warburtonian;* particularly in the *Dedication and Preface* prefixed to *the Two Tracts*, which the eloquent editor describes as "Children, whom their parents were afraid or ashamed to acknowledge," and which he therefore (compassionately, it certainly cannot be said) determines to present to the public notice. Of these *Two Tracts*, Dr. Hurd's well known Letter to Dr. Jortin, *On the Delicacy of Friendship*, is one, and his *Letter to Dr. Leland*, is the other: and on the subject of these tracts, by which, it is added, Warburton was most extravagantly flattered, Leland most petulantly insulted, and Jortin most inhumanly vilified, *severe* justice is inflicted upon the author, by the indignant vindicator of the two respectable characters that had been so unworthily attacked. General opinion has long appropriated this publication to a name of no mean note in the republic of Letters. Undoubtedly the vigour of conception, the richness of imagery, and the splendour of diction, displayed in those parts of the work which the Editor

which has just been discussed, bears an exact correspondence: for, as in that *his soul*, or life,

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claims as his own, are such as must reflect honour upon any name. At the same time, it is much to be lamented, that talents and attainments of so high an order, as manifestly belong to the writer, should have been devoted to purposes so little congenial with the feelings of benevolence: and that the same spirit, which pressed forward with such generous ardour to cast the shield over one reputation, should direct the sword with such fierce hostility against another, and exult in inflicting the very species of wound which it was its highest glory to repel.

The eulogium pronounced upon *Dr. Leland* I here seize the opportunity of extracting from this performance. It is sketched by the hand of a master, and is too creditable to the memory of the individual, to be passed over by any one who takes an interest in what relates either to the man, or to the University of which he was an ornament. "Of Leland, my opinion is not, like the Letter-writer's, founded upon hearsay evidence; nor is it determined solely by the great authority of Dr. Johnson, who always mentioned Dr. Leland with cordial regard and with marked respect. It might, perhaps, be invidious for me to hazard a favourable decision upon his *History of Ireland;* because the merits of that work have been disputed by critics; some of whom are, I think, warped in their judgments by literary, others by national, and more, I have reason to believe, by personal prejudices. But I may with confidence appeal to Writings which have long contributed to public amusement, and have often been honoured by public approbation: to the *Life of Philip*, and to the *Translation of Demosthenes*, which the *Letter-writer* professes to have *not* read, — to the judicious *Dissertation upon Eloquence*, which the *Letter-writer did* vouchsafe to read, before he answered it, — to the spirited *Defence* of that Dissertation, which the *Letter-writer*, *probably*, has read, but never *attempted* to answer. The *Life of Philip* contains many curious researches into the principles of government established among the leading states of Greece: many sagacious remarks on their intestine discords: many

was to *be made* אשם, ἁμαρτία, or as the LXX render it, περὶ ἁμαρτίας, *a sin offering* *, so here

exact descriptions of their most celebrated characters, together with an extensive and correct view of those subtle intrigues, and those ambitious projects, by which Philip, at a favourable crisis, gradually obtained an unexampled and fatal mastery over the Grecian Republics. In the *Translation of Demosthenes* Leland unites the man of taste with the man of learning, and shows himself to have possessed, not only a competent knowledge of the Greek language, but that clearness in his own conceptions, and that animation in his feelings, which enabled him to catch the real meaning, and to preserve the genuine spirit, of the most perfect orator that Athens ever produced. Through the *Dissertation upon Eloquence*, and the *Defence* of it, we see great accuracy of erudition, great perspicuity and strength of style, and, above all, a stoutness of judgment, which, in traversing the open and spacious walks of literature, disdained to be led captive either by the sorceries of a self-deluded visionary, or the decrees of a self-created despot." *Tracts by Warburton and a Warburtonian*, pp. 193, 194. — In the very year, in which these observations on Dr. Leland's literary character were given to the public, three volumes of his Sermons issued from the Dublin press; and, though posthumous, and consequently not touched by the finishing hand of the author, they exhibit a specimen of pulpit eloquence, not unworthy of the Translator of Demosthenes and the Historian of Ireland. To these Sermons there is prefixed a brief, but interesting and well-written life of the author, from which it appears, that the amount of his literary productions exceeded what have been here enumerated. — The extract which I have made from the *Tracts*, (although I do not accede to its justice in every particular, being disposed to attribute *somewhat* less to the *Translation of De-*

* In reference probably to the very words in this passage it is, that our Saviour declares (Matt. xx. 28.), that he gave τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, or, as St. Paul afterwards expresses it (1 Tim. ii. 6.), ἀντίλυτρον ὑπὲρ πάντων.

Christ is said to have been made ἁμαρτία, a *sin offering*; and *for us*, as it *must* have been from what is immediately after added, that HE *knew no sin*. For the exact coincidence between these passages, Vitringa (Isai. liii. 10.) deserves particularly to be consulted. Among other valuable observations, he shows, that περὶ ἁμαρτίας, ὑπὲρ ἁμαρτίας, and ἁμαρτία, are all used by the Greek writers among the Jews in the same sense. Several decisive instances of this, in the New Testament, are pointed out by Schleusner, on the word ἁμαρτία.

Now from this plain and direct sense of the passage in 2 Cor., supported by the known use of the word ἁμαρτία in Scripture language, and maintained by the ablest Commentators on Scripture, Dr. Priestley thinks proper to turn

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mosthenes, and a *vast deal* more to the *History of Ireland*,) I could not deny myself the gratification of noticing, in connexion with the name of Leland; not only as being highly creditable to the memory of a distinguished member of the University with which I am myself so closely connected; but, as supplying one of the few instances, in which a provincial writer of this part of the empire has obtained due honour in the sister country. — In concluding this long note, which has been almost exclusively dedicated to Dr. Leland, I cannot forbear asking the question, to what it is to be ascribed, that, in a recent London edition of his *Translation of the Orations of Demosthenes* (viz. 1806), his designation in the title is that of *Fellow of Trinity College*, OXFORD? Was the translation of the *Greek* orator supposed too good to have come from *Ireland?* or was it imagined, that the knowledge of its true origin would diminish the profits of its circulation?

away, and to seek in a passage of Romans (viii. 3.) to which this by no means necessarily refers, a new explanation, which better suits his theory, and which, as usual with him, substitutes a figurative, in place of the obvious and literal sense. Thus, because in Romans, God is said to have *sent his Son in the likeness of sinful flesh*, ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, he would infer, that, when in 2 Cor. God is said to have *made him sin*, it is merely meant that God had *made him in the likeness of sinful flesh*. Nor is he content with this unwarrantable departure from the language of the text, but he would also insinuate (*Th. Rep.* vol. i. p. 128.) that the words περὶ ἁμαρτίας, which occur in the text in Romans, and which, we have already remarked, are commonly used in Scripture language for a *sin offering*, and are so rendered in this place by Primate Newcome, merely imply *for us*, availing himself of our present version, which translates the words, *for sin*. Such vague and uncritical expositions of Scripture may serve any purpose, but the cause of truth. I have already dwelt longer upon them than they deserve, and shall now dismiss them without farther remark.

NO. XXVIII. — ON THE WORD KATAΛΛAΓH, TRANSLATED *ATONEMENT*, IN ROM. V. 11.

PAGE 29. (d) — The word καταλλαγὴ, which is here translated *atonement*, it is remarked by Sykes, (*On Redemp.* pp. 56. 201.) and H. Taylor, (*B. Mord.* p. 807.) and others who oppose the received doctrine of the atonement, should not have been so rendered, but should have been translated *reconciliation*. The justice of this remark I do not scruple to admit. The use of the verb and participle in the former verse seems to require this translation. And this being the single passage in the New Testament, in which it is so rendered, (being elsewhere uniformly translated *reconciling*, or *reconciliation*, Rom. xi. 15. 2 Cor. v. 18, 19.) and being no where used by the LXX in speaking of the legal atonements, and, moreover, there being an actual impropriety in the expression, WE *have* RECEIVED * *the atonement*, I feel no difficulty in adopting this correction.

But whilst I agree with these writers, in the

* It will be worth the while of those commentators, who contend (as we have noticed in Number XX.), that the *reconciliation* spoken of in the New Testament means only *our being reconciled to God*, or *laying aside our enmity* against him, — to consider, in what sense we are said, in this passage, to have RECEIVED the *reconciliation*. What rules of language can they adopt, who talk of a man's *receiving* the *laying aside of his own enmities?*

use of the word *reconciliation* in this passage, I differ from them entirely in the inference they would derive from it. Their notion of reconciliation altogether excludes the idea of propitiation and atonement, as may be seen in Number XX. pp. 202, 203., whereas *by these*, it is manifest, both from the reason of the thing and the express language of Scripture, that *reconciliation* is alone to be effected; as is proved in the same Number. It deserves also to be remarked, that though the word *atonement* is not used in our version of the New Testament, except in the single instance already referred to, yet in the original, the same, or words derived from the same root, with that which the LXX commonly use when speaking of the legal atonement, are not unfrequently employed in treating of the death of Christ. Thus ἱλάσκομαι and ἐξιλάσκομαι, which signify *to appease*, or *make propitious*, are almost always used by the LXX for כִּפֶּר, which by translators is sometimes rendered *to make atonement for*, and sometimes *to reconcile*: and in Hebrews ii. 17. we find it said of our Lord, that he was *a merciful and faithful high priest, to make reconciliation for* (εἰς τὸ ἱλάσκεσθαι) *the sins of the people*; and, again, he is twice, in 1 John, entitled ἱλασμὸς, *a propitiation*, &c. see Number XXVI. p. 216. Now in all these, the word *atonement* might with propriety have been used; and, as the *reconciliation* which we have received through Christ was the effect

of the *atonement* made for us by his death, words which denote the former simply, (as καταλλαγὴ, and words derived from the same root,) may, when applied to the sacrifice of Christ, be not unfitly expressed by the latter, as containing in them its full import.

NO. XXIX. — ON THE DENIAL THAT CHRIST'S DEATH IS DESCRIBED IN SCRIPTURE AS A *SIN OFFERING*.

PAGE 30. (c) — I have, in the page here referred to, adopted the very words of Dr. Priestley himself. (*Theol. Rep.* vol. i. p. 123.) Dr. Priestley, however, is far from admitting the death of Christ to be of the nature of a *sin offering*. That it is but *compared* in *figure* to that species of sacrifice, is all that he thinks proper to concede. — H. Taylor (*Ben. Mord.* pp. 811—821.) contends strenuously, and certainly with as much ingenuity as the case will admit, in support of the same point. — What has been urged, in Number XXVII. upon this head, will, however, I trust, be found sufficient. At all events, it furnishes a direct reply to an argument used by the former of these writers, (*Theol. Rep.* vol. i. pp. 128, 129.) in which, for the purpose of proving that the "death of Christ was no proper sacrifice for sin, or the antitype of the Jewish sacrifices," he maintains, that, "though the

death of Christ is frequently mentioned or alluded to by the Prophets, it is *never* spoken of as a *sin-offering*:" and, to establish this position, he relies principally on his interpretation of Isai. liii. 10., which has been fully examined and refuted in the aforementioned Number.

In addition to what has been advanced, in that Number, upon the other text discussed in it, namely, 2 Cor. v. 21., I wish here to notice the observations of Dr. Macknight and Rosenmüller. The note of the former upon it is this: "Ἁμαρτίαν, *a sin-offering*. There are many passages in the Old Testament, where ἁμαρτία, *sin*, signifies *a sin-offering*, Hosea iv. 8. *They* (the priests) *eat up the sins* (that is, the sin-offerings) *of my people*. — In the New Testament, likewise, the word *sin* hath the same signification, Heb. ix. 26. 28. xiii. 11." — To the same purport, but more at large, Pilkington, in his *Remarks*, &c. pp. 163, 164. — Rosenmüller observes as follows, "Ἁμαρτία, victima pro peccato, ut Hebr. אשם Levit. vii. 2. חטאה et חטאת, quod sæpe elliptice ponitur pro זבח חטאת, ut Ps. xl. 7. Exod. xxix. 14. pro quo LXX usurpant περὶ ἁμαρτίας, sc. θυσία, Levit. v. 8, 9. 11. aliisque locis. Aliis abstractum est pro concreto, et subaudiendum est ὥστε, pro: ὡς ἁμαρτάνοντα ἐποίησε, tractavit eum ut peccatorem; se gessit erga eum, uti erga peccatorem. Sensus est idem."

NO. XXX.—ON THE SENSE IN WHICH CHRIST IS SAID IN SCRIPTURE TO HAVE DIED *FOR US*.

PAGE 30. (f)—Dr. Priestley's remarks on this subject deserve to be attended to, as they furnish a striking specimen of the metaphysical ingenuity, with which the *rational* expositors of the present day are able to extricate themselves from the shackles of Scripture language. Christ being frequently said in Scripture to have *died* FOR *us*, he tells us that this is to be interpreted, —dying *on our account*, or *for our benefit*. "Or if," he adds, "when rigorously interpreted, it should be found, that, if Christ had not died, *we* must have died, it is still however only *consequentially* so, and by no means *properly* and *directly* so, as a *substitute* for us: for if, in consequence of Christ's not having been sent to instruct and reform the world, mankind had continued unreformed; and the necessary consequence of Christ's coming was his death, by whatever means, and in whatever manner it was brought about; it is plain that there was, in fact, no other alternative but his death or ours: how natural, then, was it, especially to writers accustomed to the strong figurative expression of the East, to say that he died IN OUR STEAD, without meaning it in a strict and proper sense!" *Hist. of Cor.* vol. i. p. 199.

Here then we see, that, had the sacred writers

every where represented Christ as dying *in our stead*, yet it would have amounted to no more than dying *on our account*, or *for our benefit*, just as under the present form of expression. And thus Dr. Priestley has proved to us that *no* form of expression whatever would be proof against the species of criticism which he has thought proper to employ: for it must be remembered, that the *want* of this very phrase, — *dying in our stead*, — has been urged as a main argument against the notion of a strict propitiatory sacrifice in the death of Christ. To attempt to prove, then, in opposition to those who use this argument, that, when Christ is said in Scripture to have died *for* us, it is meant that he died *instead of* us, must be, in this writer's opinion, a waste of time; since, when this is accomplished, we are, in his judgment, only where we set out. As, however, there have been some who, not possessing Dr. Priestley's metaphysical powers, have thought this acceptation of the word *for*, conclusive in favour of the received doctrine of atonement, and have therefore taken much pains to oppose it, I may hope to be excused, if I deem it necessary to reply to these writers.

Dr. Sykes, in his *Essay on Redemption*, and H. Taylor, in his *Ben. Mord.* pp. 786, 787., have most minutely examined all the passages, in the New Testament, in which the preposition *for* is introduced. And the result of their examination is, that, in all those passages which speak of

Christ as having given himself *for* us, *for* our sins, having died *for* us, &c. the word *for* must be considered as *on account of, for the benefit of,* and not *instead of.* The ground upon which this conclusion is founded, as stated by the latter, is this; that "if the true doctrine be, that these things were done *upon our account,* or *for our advantage,* the word *for* will have the same sense in all the texts: but if the true doctrine be, that they were done *instead of,* the sense of the word will not be the same in the different texts." — But surely this furnishes no good reason, for deciding in favour of the former doctrine. The word *for,* or the Greek words ἀντὶ, ὑπὲρ, διὰ, περὶ, of which it is the translation, admitting of different senses, may of course be differently applied, according to the nature of the subject; and yet the *doctrine* may remain unchanged. Thus it might be perfectly proper to say, that Christ suffered *instead of us,* although it would be absurd to say, that he suffered *instead of our offences.* It is sufficient if the different applications of the word carry a *consistent* meaning. To die *instead of us,* and to die *on account of our offences,* perfectly agree. But this change of the expression necessarily arises from the change of the subject. And, accordingly, the same difficulty will be found to attach to the exposition proposed by these writers: since the word *for,* interpreted *on account of,* i. e. *for the benefit of,* cannot be applied

in the same sense in all the texts. For, although dying *for our benefit* is perfectly intelligible, dying *for the benefit of our offences* is no less absurd than dying *instead of our offences.*

The only inference that could with justice have been drawn by these writers is, that the word, *for*, does not *necessarily* imply substitution in *all* these passages, and that, therefore, it is not *sufficient* to lay a ground for the doctrine, which implies that substitution. But that, on the other hand, it is evident that it does *not* imply it in *any*, can by no means be contended: the word ὑπὲρ, being admitted to have that force frequently in its common application; as may be seen in *Plato Conviv.* p. 1197., and again, 1178., where ἀποθνήσκειν ὑπὲρ is manifestly used for dying in *stead*, or *place* of another.—That the Greeks were accustomed by this expression to imply a *vicarious death*, Raphelius on Rom. v. 8. directly asserts; and he produces several indisputable instances from Xenophon, in which ὑπὲρ and ἀντὶ have the force of substitution.*

* Raphelius's observations upon this subject are so valuable, that I apprehend his entire note will be acceptable to the critical reader.—"Rom. v. 8. Ὑπὲρ ἡμῶν ἀπέθανε—id est, ἀντὶ, *loco, vice nostrâ mortuus est*, ut nos mortis pœna liberaremur. *Vicariam* enim mortem hoc loquendi genere Græci declarant. Neque Socinianis, qui secus interpretantur, quenquam ex Græcis credo assensorem esse. Nostræ sententiæ Xenophon adstipulatur. Nam cum Seuthes puerum formosum bello captum occidere vellet, Episthenes autem, puerorum amator, se pro illius morte deprecatorem præberet,

In like manner, (2 Sam. xviii. 33.) when David saith concerning Absalom, *τίς δῴη τὸν θάνατόν μου ἀντὶ σοῦ*; there is clearly expressed David's wish, that *his* death had gone *instead* of Absalom's.

But, indeed, this force of the word neither can be, nor is, denied by the writers alluded to. The

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rogat Seuthes Episthenem: Ἦ καὶ ἑθέλοις ἄν, ὦ Ἐπίσθενες, ΥΠΕΡ ΤΟΥΤΟΥ ΑΠΟΘΑΝΕΙΝ; *Vellesne, mi Episthenes,* PRO HOC MORI? Cumque is nihil dubitaret pro pueri vita cervicem præbere, Seuthes vicissim puerum interrogat, εἰ παίσειεν αὐτὸν ΑΝΤΙ ἐκείνου; *num hunc feriri* PRO SE *vellet?* De Exped. Cyri, &c. — Et Hist. Græc. &c. Προειπὼν δὲ ὁ Ἀγησίλαος, ὅστις παρέχοιτο ἵππον καὶ ὅπλα καὶ ἄνδρα δόκιμον, ὅτι ἐξέσται αὐτῷ μὴ στρατεύεσθαι, ἐποίησεν οὕτω ταῦτα συντόμως πράττεσθαι, ὥσπερ ἄν τις τὸν ΥΠΕΡ ΑΥΤΟΥ ΑΠΟΘΑΝΟΥΜΕΝΟΝ προθύμως ζητοίη. *Quumque Agesilaus denunciasset fore, ut, quicunque daret equum et arma et peritum hominem, immunis esset a militiâ: effecit, ut hæc non aliter magna celeritate facerent, atque si quis alacriter aliquem* SUO LOCO *moriturum quæreret.* De Venat. p. 768. Ἀντίλοχος τοῦ πατρὸς ΥΠΕΡΑΠΟΘΑΝΩΝ, τοσαύτης ἔτυχεν εὐκλείας, ὥστε μόνος φιλοπάτωρ παρὰ τοῖς Ἕλλησιν ἀναγορευθῆναι. *Antilochus* PRO PATRE *morti sese objiciens, tantum gloriæ consecutus est, ut solus apud Græcos amans patris appelletur.* — Et quid opus est aliis exemplis? cum luculentissimum sit, Joh. xi. 50. ubi mortuus dicitur Salvator ὑπὲρ τοῦ λαοῦ. Quod quale sit, mox exponitur, ἵνα μὴ ὅλον τὸ ἔθνος ἀπόληται. *Raphelii Annot.* tom. ii. pp. 253, 254.

How forcibly the word ὑπὲρ is felt to imply *substitution*, is indirectly admitted in the strongest manner even by Unitarians themselves: the satisfaction manifested by Commentators of that description, whenever they can escape from the emphatical bearing of this preposition, is strikingly evinced in their late *Version of the New Testament.* See their observations on Gal. i. 4.

actual application of the term, then, in the several passages in which Christ is said to have died for us, to have suffered for us, &c. is to be decided by the general language of Scripture upon that subject. And if it appears, from its uniform tenor, that Christ submitted himself to suffering and death, that thereby *we* might be saved from undergoing the punishment of our transgressions, will it not follow, that Christ's suffering stood in the place of ours, even though it might not be of the *same nature*, in any respect, with that which we were to have undergone?

NO. XXXI. — ON THE PRETENCE OF FIGURATIVE ALLUSION IN THE SACRIFICIAL TERMS OF THE NEW TESTAMENT.

PAGE 30. (ᵉ) — On the whole of this pretence of *figurative* applications, whereby H. Taylor, (*B. Mord.*) Dr. Priestley, and others, endeavour to escape from the plain language of Scripture, it may be worth while to notice a distinction which has been judiciously suggested upon this subject, by Mr. Veysie. (*Bampt. Lecture*, Sermon 5.) — Figurative language, he says, does not arise from the real nature of the thing to which it is transferred, but only from the imagination of him who transfers it. Thus, a man, who possesses the quality of courage in an eminent degree, is figuratively called a *lion*; not because the real

nature of a lion belongs to him, but because the quality which characterizes this animal is possessed by him in an eminent degree: therefore the imagination conceives them as partakers of one common nature, and applies to them one common name. Now, to suppose that language, if it cannot be literally interpreted, must necessarily be of the figurative kind *here described*, that is, applied *only* by way of *allusion*, is erroneous; since there is also a species of language, usually called analogical, which, though not strictly *proper*, is far from being *merely figurative*: the terms being transferred from one thing to another, not because the things are *similar*, but because they are in *similar relations*. And the term thus transferred, he contends, is as truly significant of the *real* nature of the thing in the relation in which it stands, as it could be were it the primitive and proper word. With this species of language, he observes, Scripture abounds.

And, indeed, so it must; for if the one dispensation was really intended to be preparatory to the other, the parallelism of their parts, or their several analogies, must have been such, as necessarily to introduce the terms of the one into the explanation of the other. — Of this Mr. V. gives numerous instances. I shall only adduce that which immediately applies to the case before us; viz. that of "the death of Christ being called, in the New Testament, a *sacrifice* and *sin-offering*." "This," says he, "is not as the Socinian hypo-

thesis asserts, *figuratively*, or merely in allusion to the Jewish sacrifices, but *analogically*, because the death of Christ is to the Christian Church, what the sacrifices for sin were to the worshippers of the Tabernacle:" (or, perhaps, it might be more correctly expressed, because the sacrifices for sin were *so appointed*, that they should be to the worshippers of the Tabernacle, what it had been ordained the death of Christ was to be to the Christian Church:) "And, accordingly, the language of the New Testament does not contain mere *figurative* allusions to the Jewish sacrifices, but ascribes a *real* and *immediate* efficacy to Christ's death, an efficacy *corresponding* to that, which was anciently produced by the legal sin-offerings." This view of the matter will, I apprehend, be found to convey a complete answer to all that has been said upon the subject, concerning *figure*, *allusion*, &c.

Indeed some distinction of this nature is absolutely necessary. For under the pretence of *figure*, we find those writers, who would reject the doctrine of atonement, endeavour to evade the force of texts of Scripture, the plainest and most positive. — Thus Dr. Priestley (*Hist. of Cor.* vol. i. p. 214.) asserts, that the death of Christ may be *called a sacrifice for sin*, and a *ransom;* and also that Christ may in general *be said* to have *died in our stead*, and to have *borne our sins:* and that figurative language *even stronger than this* may be used by persons who

do not consider the death of Christ *as having any immediate relation to the forgiveness of sins*, but believe, only, that it was a necessary circumstance in the scheme of the Gospel, and that this scheme was necessary to reform the world. — That, however, there are parts of Scripture which have proved too powerful *even* for the figurative solutions of the Historian of the Corruptions of Christianity, may be inferred from this remarkable concession. "In this then let us acquiesce, not doubting but that, *though not perhaps at present*, we shall in time be able, without any *effort or straining*, to explain all particular expressions in the apostolical epistles," &c. (*Hist. of Cor.* vol. i. p. 279.) — Here is a plain confession on the part of Dr. Priestley, that those enlightened theories, in which he and his followers exult so highly, are wrought out of Scripture only by *effort* and *straining*; and that all the powers of this polemic Procrustes have been exerted to adjust the apostolic stature to certain pre-ordained dimensions, and in some cases exerted in vain.

The reader is requested to compare what has been here said, with what has been already noticed in Numbers I. and XIV., on the treatment given to the authority of Scripture by Dr. Priestley and his Unitarian fellow-labourers.

NO. XXXII. — ARGUMENTS TO PROVE THE SACRIFICIAL LANGUAGE OF THE NEW TESTAMENT FIGURATIVE, URGED BY H. TAYLOR AND DR. PRIESTLEY.

Page 30. ([b]) — The several arguments enumerated in the page referred to are urged at large, and with the utmost force of which they are capable, in the 7th Letter of *Ben. Mordecai's Apology*, by H. Taylor. — Dr. Priestley has also endeavoured to establish the same point, and by arguments not much dissimilar. *Theol. Rep.* vol. i. pp. 121—136.

NO. XXXIII. — ON THE SENSE ENTERTAINED GENERALLY BY ALL, AND MORE ESPECIALLY INSTANCED AMONGST THE JEWS, OF THE NECESSITY OF *PROPITIATORY EXPIATION*.

Page 31. ([i]) — The last of the three arguments here referred to is urged by H. Taylor (*Ben. Mord.* pp. 784, 785. 797.) as applied particularly to the notion of *vicarious* sacrifice: but it is clear from the whole course of his reasoning, that he means it to apply to all sacrifice, of a nature properly *expiatory*; that is, to all sacrifice in which, by the suffering and death of the victim, the displeasure of God was averted from the person for whom it was offered, and the punish-

ment due to his offence remitted, whether the suffering of the victim was supposed to be strictly of a *vicarious* nature or not.

The application of such a notion of sacrifice to the death of Christ, this writer ascribes to the engrafting of heathenish notions on Jewish customs; whereby the language of the Jews came to be interpreted by the customs and ceremonies of the heathen philosophers who had been converted to Christianity. Whether this notion be well founded, may appear from the examination of the origin of sacrifice, in the second of these Discourses, and from some of the Explanatory Dissertations connected with it. But it is curious to remark how Dr. Priestley and this author, whilst they agree in the result, differ in their means of arriving at it. This author traces the notion of sacrifice, strictly *expiatory*, to heathen interpretation. Dr. Priestley, on the contrary, asserts, that the Heathens had *no* idea whatever of such sacrifice. He employs almost one entire essay in the *Theological Repository* (vol. i. p. 400, &c.) in attempts to prove, that, in no nation, ancient or modern, has such an idea ever existed; and, as we have already seen in Number V., he pronounces it to be the unquestionable result of an historical examination of this subject, that *all*, whether Jews or Heathens, ancient or modern, learned or unlearned, have been "equally strangers to the notion of expiatory sacrifice; equally desti-

tute of *any thing like a doctrine of proper atonement.*" To pass over, at present, this gross contradiction to all the records of antiquity, how shall we reconcile this gentleman to the other? or, which is of greater importance, how shall we reconcile him to himself? For, whilst in this place he maintains, that neither ancient nor modern Jews ever conceived an idea of expiatory sacrifice, he contends in another, (ibid. p. 426.) that this notion has arisen from the circumstance, of the simple religion of Christ having been "entrusted to *such vessels*, as were the Apostles:" "for," adds he, "the Apostles were Jews, and had to do with Jews, and consequently represented Christianity in a Jewish dress,"—and this more particularly, "in the business of sacrifices."—Now, if the Jews had *no* notion whatever of expiatory sacrifice, it remains to be accounted for, how the clothing the Christian doctrine of redemption in a *Jewish* dress, could have led to this notion. It is true, he adds, that over the *Jewish disguise*, which had been thrown on this doctrine *by the Apostles*, another was drawn by Christians. But if the Jewish dress bore *no* relation to a doctrine of atonement, then the Christian disguise is the only one. And thus the Christians have deliberately, without any foundation laid for them, *either by Heathens or Jews*, superinduced the notion of an expiatory sacrifice upon the simple doctrines of the Gospel; converting *figurative*

language, into a *literal* exposition of *what was known never to have had a real existence!*

To leave, however, this region of contradictions, it may not be unimportant to inquire into the *facts* which have been here alleged by Dr. Priestley. And it must be allowed, that he has crowded into this one Essay as many assertions at variance with received opinion, as can easily be found, comprised in the same compass, on any subject whatever. He has asserted that no trace of *any scheme of atonement*, or of *any requisite for forgiveness save repentance and reformation*, is to be discovered either in the book of Job, or in the Scriptures of the ancient, or any writings of the modern Jews; or amongst the heathen world, either ancient or modern. — These assertions, as they relate to Job, and the religion of the Heathens, have been already examined; the former in Number XXIII., the latter in Number V. An inquiry into his position, as it affects the Jews, with some farther particulars concerning the practices of the Heathen, will fully satisfy us, as to the degree of reliance to be placed on this writer's historical exactness.

With respect to the sentiments of the ancient Jews, or, in other words, the sense of the Old Testament upon the subject, that being the main question discussed in these Discourses, especially the second, no inquiry is in this place necessary: it will suffice at present to examine the writings

of the Jews of later times; and we shall find that these give the most direct contradiction to his assertions. He has quoted Maimonides, Nachmanides, Abarbanel, Buxtorf, and Isaac Netto, and concludes, with confidence, that among the modern Jews no notion has ever existed "of any kind of mediation being necessary to reconcile the claims of justice with those of mercy;" or, as he elsewhere expresses it, of "any satisfaction beside repentance being necessary to the forgiveness of sin." (*Theol. Rep.* vol. i. pp. 409—411.)—Now, in direct opposition to this, it is notorious, that the stated confession made by the Jews, in offering up the victim in sacrifice, concludes with these words, *Let this* (the victim) *be my expiation.** And this the Jewish writers directly interpret as meaning, "Let the evils, which in justice should have fallen on my head, light upon the head of the victim which I now offer." Thus Baal Aruch says, "That wherever the expression, *Let me be another's expiation*, is used, it is the same as if it had been said, *Let me be put in his room, that I may bear his guilt:* and this again is equivalent to saying, *Let this act, whereby I take on me his transgression, obtain for him his pardon.*" In like manner, Solomon Jarchi (*Sanhedr.* ch. 2.) says, "*Let us be your expiation*, signifies, *Let us be put in your place, that the evil, which should*

* See the form of confession in *Maim. de Cult. Divin. de Veil.* pp. 152, 153.

have fallen upon you, may all light on us:" and in the same way Obadias de Bartenora, and other learned Jews, explain this formula.

Again, respecting the burnt offerings, and sacrifices for sin, Nachmanides, on *Levit.* i., says, that "it was right, that the offerer's own blood should be shed, and his body burnt: but that the Creator, in his mercy, hath accepted this victim from him, as a vicarious substitute (תמורה), and an atonement (כפר), that its blood should be poured out *instead* of his blood, and its life stand *in place* of his life." R. Bechai also, on *Lev.* i., uses the very same language. Isaac Ben Arama, on *Leviticus*, likewise says, that "the offender, when he beholds the victim, on account of *his* sin, slain, skinned, cut in pieces, and burnt with fire upon the altar, should reflect, that thus *he* must have been treated, had not God in his clemency accepted *this expiation for his life.*" David de Pomis, in like manner, pronounces the victim, the *vicarious substitute* (תמורה) for the offerer. And Isaac Abarbanel affirms, in his preface to Levit., that "the offerer deserved that his blood should be poured out, and his body burnt for his sins; but that God, in his clemency, accepted from him the victim as his *vicarious substitute* (תמורה), and *expiation* (כפר), whose blood was poured out *in place of his blood*, and its life given in *lieu of his life.*"

I should weary the reader and myself, were I to adduce all the authorities on this point. Many

more may be found in *Outram de Sacrificiis*, pp.251—259. These, however, will probably satisfy most readers, as to the fairness of the representation which Dr. Priestley has given of the notion entertained by modern Jews concerning the doctrine of atonement, and of their total ignorance of any satisfaction for sin, save only repentance and amendment. — One thing there is in this review, that cannot but strike the reader, as it did me, with surprise: which is this, — that of the three writers of eminence among the Jewish Rabbis, whom Dr. Priestley has named, Maimonides, Abarbanel, and Nachmanides, the two last, as is manifest from the passages already cited, maintain in direct terms the strict notion of atonement: and though Maimonides has not made use of language equally explicit, yet on due examination it will appear, that he supplies a testimony by no means inconsistent with that notion. — Dr. Priestley's method of managing the testimonies furnished by these writers will throw considerable light upon his mode of reasoning from ancient authors in support of his favourite theories. It will not then be time misemployed, to follow him somewhat more minutely through his examination of them.

He begins with stating, that Maimonides considered sacrifice to be merely a Heathen ceremony, adopted by the Divine Being into his own worship, for the gradual abolition of idolatry. This opinion, he says, was opposed by R. Nach-

manides, and defended by Abarbanel, who explains the nature of sacrifice, as offered by Adam and his children, in this manner: — viz. "They burned the fat and the kidneys of the victims upon the altar, for their own inwards, being the seat" (not as it is erroneously given in Theol. Rep. *as the seal*) "of their intentions and purposes; and the legs of the victims for their own hands and feet; and they sprinkled their blood, instead of their own blood and life; confessing that in the sight of God, the just Judge of things, the blood of the offerers should be shed, and their bodies burnt for their sins — but that, through the mercy of God, expiation was made for them by the victim being put in their place, by whose blood and life, the blood and life of the offerers were redeemed." (*Exordium Comment. in Levit. de Veil.* pp. 291, 292.) Now it deserves to be noted, that Sykes, whose assistance Dr. Priestley has found of no small use in his attempts upon the received doctrine of atonement, deemed the testimony of this Jewish writer, conveyed in the above form of expression, so decisive, that without hesitation he pronounces him to have held the notion of a *vicarious substitute*, in the strictest acceptation (*Essay on Sacrifices*, pp. 121, 122.); and, that the sense of the Jewish Rabbis at large is uniformly in favour of atonement by strict vicarious substitution, he feels himself compelled to admit, by the overbearing force of their own declarations, although his argument would have derived much

strength from an opposite conclusion. (Ibid. pp. 149, 150. 157, 158.) The same admission is made by the author of the *Scripture Account of Sacrifices*, (Append. pp. 17, 18.) notwithstanding that it is equally repugnant to the principles of *his* theory. But, after stating the passage last quoted, at full length, what is *Dr. Priestley*'s remark? — That "*all this* is evidently *figurative*, the act of sacrificing being represented as emblematical of the sentiments and language of the offerer." And the argument by which he establishes this, is, that "this writer *could never think* that an animal could make proper satisfaction for sin," &c. What then is Dr. Priestley's argument? — The modern Jews have never entertained an idea of any expiation for sin save repentance only; *for* we are told by Abarbanel, that *expiation was made for the offerer by the victim being put in his place;* and by this he *did not* mean, that the animal made expiation for the sin of the sacrificer, because he *could never think* that an animal could make satisfaction for sin! Now might not this demonstration have been abridged to much advantage, and without endangering in any degree the force of the proof, by putting it in this manner? — Abarbanel *did* hold, that by the sacrifice of an animal no expiation could be made for sin, *for* it is impossible that he *could* have thought otherwise.

Complete as this proof is in itself, Dr. Priestley however does not refuse us still farther confirm-

ation of his interpretation of this writer's testimony. He tells us, that "he repeats the observation already quoted from him, in a more particular account of sacrifices for sins committed through ignorance, such as casual uncleanness, &c. in which no proper guilt could be contracted:" and that he also "considers sin-offerings as fines, or mulcts, by way of admonitions not to offend again." (*Theol. Rep.* vol. i. p. 410.) —Now, as to the former of these assertions, it is to be noted, that Abarbanel, in the passage referred to, is speaking of an error of the *High Priest*, which might be attended with the most fatal consequences by misleading the people, perhaps in some of the most essential points of their religion. And as the want of sufficient knowledge, or of due consideration, in him who was to expound the law, and to direct the people to what was right, must be considered as a degree of audacity highly criminal, for which, he says, the offender deserved to be punished with death, ignorance not being admissible in such a case as an excuse, *therefore* it was, that the sin-offering was required of him, "the mercy of God accepting the sacrifice of the animal in his stead, and appointing that in offer ig he should place his hands on the animal, to remind him that the victim was received as his (תמורה) vicarious substitute." (*De Veil. Exord.* pp. 313—317.) "For the same reasons," he says, (p. 317.) "the same method was to be observed

in the sin-offering of the *Sanhedrim;*" and he adds also, (p. 325.) that, "in the case of an error committed by a *private person,* whereby he had fallen into any *idolatrous* practice, the sin-offering appointed for him was to be of the same nature exactly, and the animal offered the same, as in the case of a similar error in the *High Priest* or the *Prince:* and for this reason, that although in all other offences the criminality of the High Priest or Prince exceeded that of a private individual, yet in this all were equal; for the unity of the true God having been proclaimed to *all* the people, at Sinai, no one was excusable in his *ignorance* of this fundamental truth." *

Thus the crimes of ignorance, of which this writer speaks in the passages referred to, are evidently not of the nature represented by Dr. Priestley, namely casual and accidental lapses, in which no proper guilt could be contracted: and consequently his argument, which, from the application of the same form of sacrifice to these cases as to those in which guilt *did* exist, would infer, that in *none* was it the intention by the sacrifice to make expiation for transgression, must necessarily fall to the ground. Had Dr. Priestley, however, taken the pains to make himself better acquainted with the works

* Maimonides gives the same account of this matter.—See *Maim. de Sacrif. De Veil.* p. 116.; also, *Moreh Nevochim,* pp. 464, 465.

of the writer, whose authority he has cited in support of his opinion, he would never have risked the observations just now alluded to. He would have found, that, in the opinion of this, as well as of every other, Jewish writer of eminence, even those cases of defilement, which were *involuntary*, such as leprosy, child-bearing, &c. uniformly implied an idea of *guilt*. Thus Abarbanel, speaking of the case of puerpery in the 12th chapter of Leviticus, says, that "without committing sin no one is ever exposed to suffering; that it is a principle with the Jewish Doctors, *that there is no pain without crime*, and that, *therefore*, the woman who had endured the pains of childbirth was required to offer a piacular sacrifice." And again, on the case of the Leper in the 14th chapter of Leviticus, the same writer remarks, that the sin-offering was enjoined, "because that the whole of the Mosaic religion being founded on this principle, that whatever befalls any human creature is the result of providential appointment, the leper must consider his malady as a judicial infliction for some transgression." And this principle is so far extended by Maimonides, (*Moreh Nevochim*, p. 380.) as to pronounce, that "even a pain so slight as that of a thorn wounding the hand and instantly extracted, must be ranked as a *penal* infliction by the Deity for some offence:" see also *Clavering Annot. in Maim. De Pœnitentia*, pp. 141, 142. Other Jewish writers carry this

matter farther. Thus R. Bechai, on Levit. xii. 7., says, that "the woman after childbirth is bound to bring a sin-offering, in expiation of that original taint, derived from the common mother of mankind, by whose transgression it was caused that the procreation of the species was not like the production of the fruits of the earth, spontaneous and unmixed with sensual feelings."

Whether these opinions of the Jewish Rabbis be absurd or otherwise, is a point with which I have no concern. The *fact*, that such were their opinions, is all I contend for. And this I think will satisfy us respecting the *competency* of Dr. Priestley, as an interpreter of their writings; when we find him thus arguing from the actual impossibility that they *could* hold an opinion, which they themselves expressly assert they *did* hold; and when we find him maintaining the rectitude of his theory by their testimony, whilst he explains their testimony by the unquestionable rectitude of his theory. This is a species of Logic, and a mode of supplying authorities from ancient writers, in which Dr. Priestley has been long exercised; as may abundantly appear, not only from several parts of these illustrations, but from the collection of very able and useful Tracts published by the late Bishop Horsley.

A few words more concerning the Rabbis. — Dr. Priestley endeavours to insinuate, as we

have seen, p. 260., that " Abarbanel considers sin-offerings as fines or mulcts, by way of admonition not to offend again." Now, whoever will take the trouble of consulting that writer himself, will find, that this *subordinate* end of sacrifice is mentioned by him, only in connexion with offences of the slightest kind, and amounting, at the most, to the want of a sufficient caution in guarding against the possibility of accidental defilement. When this want of caution has been on occasions, and in stations so important, as to render it a high crime and capital offence, as in the case of the High Priest, the expression used is, that the offender deserves to be *mulcted with death*, but that the victim is accepted in his stead, &c. (*De Veil. Abarb. Exord.* pp. 313. 315.) Whether, then, the sin-offering was intended to be considered by this writer *merely* as a fine, the reader will judge. Indeed Dr. Priestley himself has already proved that it was not; inasmuch as he has asserted that he has represented sacrifices for sin as *emblematical* actions. Now if they were *solely* emblematical actions, they could not have been fines: and if they were *solely* fines, they could not have been emblematical actions. But if the author, whilst he represented them as fines, considered them *likewise* as emblematical actions, then the circumstance of his having viewed them in the light of fines, is no proof that he might not *likewise* have considered them as strictly

propitiatory. The introduction, therefore, of this remark by Dr. Priestley, is either superfluous or sophistical.

The observations applied to Abarbanel extend with equal force to the opinions of Maimonides: for the former expressly asserts more than once, (*Exord. Comment. in Levit.* pp. 231. 235.) that he but repeats the sentiments of the latter, on the import of the sacrificial rites. Nor will the assertion of Maimonides, (which has been much relied on by Sykes,) viz. that "repentance expiates all transgressions," invalidate in any degree what has been here urged; for it is evident, that, in the treatise on Repentance, in which this position is found, he is speaking in reference to the Jewish institutions, and endeavouring to prove, from the peculiar condition of the Jews since the destruction of their temple, that repentance is the *only remaining* expedient for restoration to the divine favour: "*since* we have no longer a temple or altar, there remains no expiation for sins, but repentance only — and this will expiate all transgressions." (*Maim. De Pœnit. Clavering*, p. 45.) And it seems to be with a view to prove *its* sufficiency, (now that sacrifice was no longer possible, and to prevent the Jews, who had been used to attribute to the sacrifice the principal efficacy in their reconciliation with God, from thinking lightly of that only species of homage and obedience which now remained,) that both here,

and in his *Moreh Nevochim*, (p. 435.) he endeavours to represent prayer and confession of sins, as at all times constituting a main part of the sacrificial service. But this by no means proves, that the sacrifice was not in his opinion expiatory; on the contrary it clearly manifests his belief that it *was*; since it is only, *because* it was no longer possible for the Jews according to the Mosaic ordinances, that he considers it as laid aside: for if repentance and prayer were in themselves perfectly sufficient, then the reason assigned for the cessation of sacrifice, and the efficacy of repentance *per se* under the existing circumstances, would have been unmeaning.

But this writer's notion of the efficacy of repentance, and of the ceremonial rites, may be still better understood from the following remarks. Speaking of the Scape Goat, he says, (*Moreh Nevochim*, p. 494.) that "it was believed to pollute those that touched it, on account of the multitude of sins which it carried:" and of this goat he says again, (*De Pœnit.* pp. 44, 45.) that "it expiated all the sins recounted in the Law; of whatever kind, with regard to him who had repented of those sins; but that with respect to him who had *not* repented, it expiated only those of a lighter sort:" and those sins of a lighter sort, he defines to be all those transgressions of the Law, against which *excision* is not denounced. So that, according to this writer, there were cases, and those not a few, in

which repentance was not *necessary* to expiation. And again, that it was not in itself *sufficient* for expiation, he clearly admits, not only from his general notion of sacrifices throughout his works, but from his express declarations on this subject. He says, that with respect to certain offences, "neither repentance, nor the day of expiation" (which he places on the same ground with repentance as to its expiatory virtue), "have their expiatory effect, unless chastisement be inflicted to *perfect the expiation.*" And in one case, he adds, that "neither repentance followed by uniform obedience, nor the day of expiation, nor the chastisement inflicted, can effect the expiation, nor can the expiation be completed but by the death of the offender." (*De Pœnit.* pp. 46, 47.)

The reader may now be able to form a judgment, whether the doctrines of the Jewish Rabbis really support Dr. Priestley's position, — that amongst the modern Jews no notion of any scheme of sacrificial atonement, or of any requisite for forgiveness save repentance and reformation, has been found to have had existence. And I must again remind him of the way in which the authorities of the Jewish writers have been managed by Dr. Priestley, so as to draw from them a testimony apparently in his favour. The whole tribe of Rabbinical authors, who have, as we have seen, in the most explicit terms avowed the doctrine of atonement, in the strictest sense of the word, are passed over without

mention, save only Nachmanides, who is but transiently *named*, whilst his declarations on this subject, being directly adverse, are totally suppressed. Maimonides, and Abarbanel, indeed, are adduced in evidence: but how little to Dr. Priestley's purpose, and in how mutilated and partial a shape, I have endeavoured to evince. These writers, standing in the foremost rank of the Rabbinical teachers, as learned and liberal expositors of the Jewish law, could not but feel the futility of the sacrificial system, unexplained by that great Sacrifice, which, as Jews, they must necessarily have rejected. Hence arises their theory of the *human* origin of sacrifice; and hence their occasional *seeming* departure from the principles of the sacrificial worship, maintained by other Rabbis, and adopted also by themselves, in the general course of their writings. From these parts of their works, which seem to be no more than philosophical struggles to colour to the eye of reason the inconsistencies of an existing doctrine, has Dr. Priestley sought support for an assertion, which is in open contradiction, not only to the testimony of every other Rabbinical writer, but to the express language of these very writers themselves.

But Dr. Priestley is not contented with forcing upon these more remote authors a language which they never used; he endeavours also to extract from those of later date a testimony to the same purpose, in direct opposition to their

own explicit assertions. Thus, in Buxtorf's account of the ceremony observed by the modern Jews, of killing a cock, on the preparation for the day of expiation, he thinks he finds additional support for his position, that, amongst the *modern* Jews, no idea of a strict propitiatory atonement has been known to exist. Now, as to Dr. Priestley's representation of Buxtorf I cannot oppose a more satisfactory authority than that of Buxtorf himself, I shall quote the passage as given in that writer; and that no pretence of misreprentation may remain, I give it untinged by the medium of a translation.

"Quilibet postea paterfamilias, cum gallo præ manibus, in medium primus prodit, et ex Psalmis Davidis ait; *Sedentes in tenebris*, &c. — item, *Si ei adsit Angelus interpres, unus de mille, qui illi resipiscentiam exponat, tunc miserebitur ejus, et dicet,* REDIME EUM, NE DESCENDAT IN FOSSAM: INVENI ENIM EXPIATIONEM (gallum nempe gallinaceum, qui peccata mea expiabit). Deinde expiationem aggreditur, et capiti suo gallum ter allidit, singulosque ictus his vocibus prosequitur, זה חליפתי זה תחתי זה כפרתי זה התרנגול ילך למיתה ואני אלך לחיים טובים עם כל ישראל אמן. — *IIic Gallus sit* PERMUTATIO PRO ME, *hic* IN LOCUM MEUM SUCCEDAT, *hic sit* EXPIATIO PRO ME, *huic gallo mors afferetur, mihi vero et toti Israeli vita fortunata. Amen.* Hoc ille ter ex ordine facit, pro se, sc. pro filiis suis, et pro peregrinis qui apud illum sunt, uti Summus

Sacerdos in vet. test. expiationem quoque fecit. Gallo deinde imponens manus, ut in sacrificiis olim, eum statim mactat, cutemque ad collum ei primum contrahit et constringit, et secum reputat, se, qui *præfocetur aut stranguletur*, dignum esse: hunc autem gallum IN SUUM LOCUM SUBSTITUERE et offerre; cultello postea jugulum resolvit, iterum animo secum perpendens, semetipsum, qui *gladio plectatur*, dignum esse; et confestim illum vi e manibus in terram projicit, ut denotet, se dignum esse, qui *lapidibus obruatur*: postremo illum assat, ut hoc facto designet, se dignum esse, qui *igne* vitam finiat: et ita quatuor hæc mortis genera, *pro* Judæis gallus sustinere debet. Intestina vulgo supra domus tectum jaciunt. Alii dicunt id fieri, quia quum peccata internum quid potius quam externum sint, ideo galli intestinis *peccata hærere*: corvos itaque advenire, et cum Judæorum peccatis in desertum avolare debere, ut hircus in vet. test. cum populi peccatis in desertum aufugiebat. Alii aliam reddunt causam. Causa autem, cur *gallo* potius quam alio animante utantur, hæc est, quia vir ebraice גבר *Gebher* appellatur. Jam si *Gebher* peccaverit, *Gebher* etiam peccati PŒNAM SUSTINERE debet. — Quia vero gravior esset pœna, quàm ut illam subire possent Judæi, gallum gallinaceum qui Talmudicâ seu Babyloniâ dialecto גבר *Gebher* appellatur, in locum suum substituunt, et ita justitiæ Dei *satisfit*; quia quum גבר *Gebher* peccaverit, גבר *Gebher* etiam, *i. e.* Gal-

lus gallinaceus plectitur." — *Synagoga Judaica*, ed. 4. pp. 509—512.

I leave this extract, without comment, to confront Dr. Priestley's representation of it; viz. that it indicates nothing of the strict notion of atonement. (*Theol. Rep.* vol. i. pp. 410, 411.) He adds, indeed, for the purpose of confirming his account of this passage, that this cock is afterwards eaten; as if thence to infer, that the offerers could not consider the animal as a real substitute for them, in respect to their sins and their punishment: and yet Buxtorf expressly asserts, that, when it had been the custom to distribute amongst the poor the animals slain in the manner above described, it created much murmuring; the poor recoiling with horror from the gift, saying that they were required to eat *the sins* of the rich: and that the rich offerers were therefore obliged to bestow their charitable donations on the poor in money, to the amount of the value of their offering; and "thus having *redeemed* the offering from God, by its equivalent in money, they then feasted upon it." (*Syn. Jud.* pp. 515, 516.) Again, Dr. Priestley insinuates, that the Jews *could not* consider this offering as a strict expiation, because that "when they themselves die, they pray that their own deaths may be considered as an expiation or satisfaction for their sins." — Dr. Priestley does not recollect, that the atonement made at the day of expiation extended only to the sins of

the past year; and that those which were committed after that day, must remain unexpiated until the day of expiation in the succeeding year. The dying person had consequently to account for all the sins committed since the last preceding day of expiation. And, as every natural ill was deemed by the Jews a penal infliction for sin, death was consequently viewed by them in the same light, and in the highest degree; and therefore it was reasonable that they should hope from it a full atonement, and satisfaction, for their transgressions.

Thus we see, that even the authorities, quoted by Dr. Priestley as supporting his theories, are found to be in direct contradiction to them. And from this, and the numerous other instances, of his misrepresentation of ancient writers, which may be found in the course of these remarks, we may learn a useful lesson respecting his reports of authors in those voluminous writings in which he has laboured to convert the religion of Christ into a system of Heathen morality. I have, for this purpose, been thus copious on his representations of the opinions of the modern Jews; and, without dwelling longer on this point, or adverting to Isaac Netto, who happened in a "*very good Sermon*" to speak with confidence of the mercy of God, without hinting any thing of mediation as necessary to satisfy his justice, (*Theol. Rep.* vol. i. p. 411.) I turn back to what we are

told three pages before concerning Philo and Josephus.

These writers, who were nearly contemporary with our Saviour, Dr. Priestley informs us, furnish no intimation whatever, in any part of their works, of "any ideas that have the least connexion with those that are suggested by the modern doctrine of atonement:" (pp. 408, 409.) and, according to his usual practice, he produces *one or two* insulated passages from the voluminous works of these authors, to prove that their sentiments on the subjects of sacrifice, and of the divine placability, correspond with his own. Now, were it true, with respect to Josephus, as Dr. Priestley asserts, that he suggests no idea in any degree similar to the received notion of atonement, yet could this furnish no proof that he entertained no such idea; because he himself expressly informs us, (*Ant. Jud.* lib. iii. cap. 9. sect. 3. p. 121. and cap. 11. sect. 2. p. 125. — vol. i. ed. Huds.) that he reserves the more minute examination of the nature of the animal offerings for a distinct treatise on the subject of sacrifice, which has either not been written, or has not come down to us. But although the historian, in consequence of this intention, has made but slight and incidental mention of the nature of sacrifice, yet has he said enough to disprove Dr. Priestley's assertion, having, in all places in which he has occasion to speak of the sin-offering, described the victim as sacrificed in *deprecation* of God's wrath,

and in *supplication of pardon* for transgression, Παραίτησις ἁμαρτημάτων is the expression he constantly employs on this subject*: and, in treating of the scape goat, he calls it ἀποτροπιασμὸς καὶ παραίτησις ὑπὲρ ἁμαρτημάτων. (See p. 92. as referred to in the note below.) And, as to the distinction made by this writer between the sacrifices of Cain and Abel, on the strength of which Dr. Priestley ranks him as an auxiliary on the subject of this sacrificial import, it deserves to be remarked, that this, so far as it can be understood, seems not to be in any degree inconsistent with the commonly received notions of sacrifice, inasmuch as it relates rather to the sentiments of the offerers, than to the intrinsic nature of the things offered.†

But, besides, we find, in the very section in which this distinction is pointed out, an observation respecting a sacrifice offered by Cain, which, had Dr. Priestley permitted his eyes to wander but a few lines from the passage he has quoted, might have convinced him that Josephus admitted, equally with the supporters of the present doctrine of atonement, the *propitiatory virtue* of sacrifice: for, having related the murder of Abel

* Χίμαρόν τε ἐπὶ παραιτήσει ἁμαρτημάτων — Again, ἔριφον ὑπὲρ ἁμαρτάδων — and, κατὰ παραίτησιν ἁμαρτιῶν ἐρίφου. — See *Josephi Opera. Ant. Jud.* lib. iii. pp. 90. 92. edit. Genev. 1633.

† See the translation by L'Estrange, p. 5., who appears to have hit on the true meaning of the original; and compare the preceding sentences, in which the characters of the two brothers are described.

by his brother, and God's consequent resentment against Cain, he adds, that, upon Cain's "offering up a sacrifice, and by virtue thereof, (δι αὐτῆς) supplicating him not to be extreme in his wrath, God was led to remit the punishment of the murder." Thus the *wrath* of God was *averted* by sacrifice; and that *life*, which, according to strict justice, was to be paid for the life which had been taken away, was preserved through virtue of the offering made. With what reason, then, upon the whole, Dr. Priestley has claimed the support of Josephus's testimony, it is not difficult to judge. Whether he has had better grounds for appealing to that of Philo, remains to be considered.

This distinguished and philosophic Jew, whose resemblance to Plato, both in richness of diction and sublimity of sentiment, gave birth to the Greek proverb, ἢ Πλάτων φιλωνίζει, ἢ Φίλων πλατωνίζει, has, indeed, exercised upon the Jewish doctrines an extraordinary degree of mystical refinement: he is also pronounced, by some of the highest authorities, to have been entirely ignorant both of the language and customs of the Jews; and consequently to have fallen into gross errors in his representation of the doctrines of their religion.* And yet from two detached passages in this author's writings, one of which is so completely irrelevant, that it were idle even to notice

* See *Photius Biblioth.* cv. ed. 1635. — *Thes. Temp. Jos. Scalig. Animad.* p. 7. ed. 1658. — and *Grotius*, in Matt. xxvi. 18.

it, Dr. Priestley does not hesitate to decide upon the notion entertained by the Jews of his day respecting the nature of sacrificial atonement. He also asserts, indeed, that in *no* part of his works does he suggest any idea in the slightest degree resembling the modern notion of atonement. To hazard this assertion, is to confess an entire ignorance of the writings of this author; for, on the contrary, so congenial are his sentiments and language to those of the first Christian writers, on the subject of the *corruption of man's nature*, the *natural insufficiency of our best works*, the necessity of an *intercessor*, a *redeemer*, and *ransom for sin*, together with the appointment of the divine ΛΟΓΟΣ, for these purposes, that the learned Bryant has been led to conclude that he must actually have derived these doctrines from the sources of Evangelical knowledge. That he had, indeed, the opportunity of doing so, from an intimate intercourse with St. Peter, is attested by *Hieronymus*, (*Catalog. Scriptor. Eccles.*) *Photius*, (*Biblioth.* cv.) and *Suidas*, (*Historic.*) by whom, as well as by *Eusebius*, (*Hist. Eccles.* lib. ii.) it is affirmed, that the beautiful eulogium contained in this writer's treatise, Περὶ Βιου Θεωρ. was pronounced on the Apostolic Christians. settled at Alexandria, who were the followers of St. Mark, the disciple of Peter. The arguments of Dr. Allix, however, in his *Judgment of the Jewish Church*, &c. (p. 76—83.) though they may justly be deemed invalid, as to the *impossibility*

of Philo's intercourse with the first Christians, for which he contends in opposition to the above authorities, yet seem sufficient to warrant us in pronouncing, that, however similar his notions and expressions may be to those of the early Christians, they yet were not derived from Christian sources; and that, consequently, they exhibit the doctrines of the Jewish church; such, at least, as they were held by the Jews of Alexandria in his day.

But to instance a few of the numerous passages in the works of this author, of the import above alluded to.—He informs us, (Περὶ Φυτουργ. p. 217. ed. 1640.) that "man was made in the image of God"—that he was placed in a state of perfect happiness (ibid. pp. 219, 220. & Νομ. Ἱερ. Ἀλληγ. pp. 56, 57.)—but that, "having disgraced and deformed his likeness, by his fall from virtue, he likewise fell from happiness; and from an immortal state, was deservedly doomed to misery and death," (Περὶ Εὐγεν. p. 906.)—that being now "naturally prone to vice," (Θεῖ. Πραγ. Κληρ. p. 522.) and so degenerate, "that even his virtues are of no value, but through the goodness and favour of God," (Περὶ τοῦ τὸ Χειρ. p. 166.)—mankind are, consequently, obliged "to trust to this alone for the purification of the soul; and must not imagine, that they are themselves capable, without the divine favour and influence, to purge and wash away the stains which deform their nature." (Περὶ τῶν Ὀνειρ. pp. 1111, 1112.) And

so great does he represent this corruption of the human mind, as to exclaim, "no man of sound judgment, observing the actions of men, can refrain from calling aloud on the only Saviour God, to remove this burden of iniquity, and, by appointing some *ransom, and redemption for the soul*, (λύτρα καὶ σῶστρα καταθεὶς τῆς ψυχῆς), to restore it to its original liberty." (Περὶ Συγχ. Διαλ. p. 333.) "For a race, by nature thus carried headlong to sin," he pronounces "some mode of *propitiation* to be necessary," Περὶ Φυγαδ. p. 465.)—and for this purpose, he says, "an *advocate and intercessor* for men" (Ἱκέτης τοῦ θνητοῦ) has been appointed, viz. "the Divine *Logos*, that Archangel, the *first born son* of God, ordained by him to stand as a *mediator* (Μεθόριος) between the creature and the Creator, acting as a surety to each party, (ἀμφοτέροις ὁμηρεύων) and proclaiming peace to all the world, that through his intercession men might have a firm faith in God:" (Θει. Πραγ. Κληρ. p. 509.)—that same Λόγος, who is also called by him "an *High Priest*, free from all sin;" (Περὶ Φυγαδ. p. 466. and Περὶ τῶν Ὀνειρ. p. 597.) of whose mediation he acknowledges the intercession of Aaron to have been but a type; (Περὶ Φυγαδ. p. 446. and Θει. Πραγ. Κληρ. p. 508.) and whom he describes to be that "substitute and representation" of the Deity, (ὕπαρχος Θεοῦ) through whom he is related in the Old Testament to have conversed with man. (Περὶ τῶν Ὀνειρ. p. 600.)—And,

when he speaks of that part of the Law, wherein it is said, that the man of guilt should fly to an appointed city of refuge, and not be acquitted, till the *death of the High Priest*, he confesses (Περὶ Φυγαδ. pp. 465, 466.) that by this the Levitical High Priest cannot be literally meant, but that he must be in this case the type of one far greater: for "that the High Priest alluded to, is not a man, but the sacred *Logos*, who is incapable of all sin, and who is said to have his head anointed with oil:" and that the death of *this High Priest* is that which is here intended:— thus admitting the death of the *Logos*, whom he describes as the *anointed*, and allows to be typified by the Jewish High Priest, to be the means of recovery from a state of spiritual bondage, and of giving liberty to the soul. It is true, he allegorizes away this meaning again, according to his usual custom. But, whilst he refines upon the doctrine, he at the same time testifies its existence in his day.

The reader will now judge, whether this writer deemed "repentance and good works *sufficient* for divine acceptance," or whether he entertained "any ideas resembling those that are suggested by the modern doctrine of atonement." Dr. Priestley however contends, that he considered sacrifices but as *gifts*; and this he infers from the account given by him, of the preference of Abel's sacrifice to that of Cain: viz. that, "instead of inanimate things, he offered animate;-

instead of young animals, those that were grown to their full size; instead of the leanest, the fattest," &c.——Dr. Priestley should at the same time have stated, that the whole of the account given by this writer of the history of Cain and Abel, is one continued allegory: that by the birth of the two brothers, he understands "the rise of two opposite principles in the soul; one ascribing all to the natural powers of the individual, and thence represented by *Cain*, which signifies *possession;* the other referring all to God, and thence denominated *Abel*" (Περὶ ων Ἱερουργ. p. 130.): that this latter principle he also holds to be implied in the *occupation* of Abel, inasmuch "as by a tender of sheep, is meant a controller of the brute powers of the soul; and that Abel, therefore, from his pious reference of all to God, is properly described as a *Shepherd;* and Cain, on the contrary, from the deriving all from his own individual exertions, is called a tiller of the ground." (Ibid. pp. 136, 137.) The sacrifice of Abel consequently denotes the offering of the pious and devout affections of the heart; this being "what is meant by the firstlings of the flock, and the fat thereof," (ibid. pp. 137. 145. 154.) whilst that of Cain, on the other hand, represents an offering, destitute of those affections, an offering of impiety, inasmuch "as the fruits of the earth import the selfish feelings: their being offered *after certain days*, indicates the backwardness of

the offerer; and the *fruits*, simply, and not the *first-fruits*, shew that the first honour was held back from the Creator, and given to the creature." (Ibid. pp. 137. 141, 142. 145.) And in this sense it is, that Abel is said by this writer, "neither to have offered the same things, nor in the same way; but instead of inanimate, things animate; instead of young and inferior animals, the matured and choicest:" in other words, that the most animated and vigorous sentiments of homage are requisite to constitute an acceptable act of devotion.

In this light the due value of Dr. Priestley's quotation from this writer, as applied to the present question, may easily be estimated. But, had Dr. Priestley looked to that part of this author's works, in which he treats expressly of the animals offered in sacrifice, he would have seen, that he describes the sacrifice for sin as being the appointed means of "obtaining pardon, and escaping the evil consequences of sin," — κακῶν ἀπαλλαγὴ — κακῶν φυγὴ — ἀμνεστίαν ἀδικημάτων αἰτεῖσθαι: (Περὶ Ζώων. pp. 838. 843.); and that in the case of an injury committed, he represents the reparation made to the person injured, joined to contrition for the offence and supplication of pardon from the Deity, as not sufficient to obtain the divine forgiveness, without offering an animal in expiation. (Ibid. p. 844.) — Had Dr. Priestley, indeed, asserted that this writer's notion of sacrifice was that of a sym-

bolical and mystical representation, he had given a fair account of the matter. For, when he informs us, that "the blood of the victim was poured in a circle round the altar, because a circle is the most perfect figure; and that the soul which is figured by the blood should through the entire circle of thought and action worship God:" when he tells us, that "the victim was separated into parts, to admonish us, that, in order to the true worship of the Deity, his nature must be considered and weighed in its distinct parts and separate perfections; (ibid. p. 839.) it will readily be admitted, that he soars into regions, whither a plain understanding will not find it easy to follow him. But to have stated this, would not have answered the purpose of Dr. Priestley's argument: because this high strain of mysticism would have clearly disqualified him, as an evidence on behalf of Dr. Priestley's, or of *any* intelligible, theory of sacrifice.

Indeed, with respect to this ancient writer, the truth seems to be*, that, viewing the Jewish system without that light which alone could give it shape and meaning, he found it impossible to

* The above observation may supply an answer to many, who have objected against the alleged existence of a doctrine of vicarious atonement amongst the early Jews the silence of Philo upon that head, even when treating expressly upon the choice of victims for sacrifice. — See particularly *Scripture Account of Sacrifices*, App. p. 17.

account for it on any sound principles of reason. He, therefore, made his religion bend to his philosophy, and veiled in allegory whatever would not admit a satisfactory literal solution. And this he must have found still more necessary, if what is related concerning his intercourse with the early Christians be well founded. For, in his controversies with them, the sacrificial system, which they would not fail to press upon him as requiring and receiving a full completion in the sacrifice of Christ, he would have found himself compelled to spiritualize, so as to give it a distinct and independent import.

Now, if to these considerations be added, what has been already stated, that this writer had not the means of being perfectly acquainted with the nature of the Hebrew rites, it will follow, that his testimony cannot be expected to bear strongly upon the present question. The same has been already shewn with respect to that of Josephus. So far, however, as they both do apply to the subject, instead of justifying Dr. Priestley's position, they are found to make directly against it. Their silence on the subject of the vicarious import of animal sacrifice cannot, for the reasons alleged, be urged by Dr. Priestley as an argument in support of that part of his system, which denies the existence of that notion amongst the Jews: whilst the explicit declarations of Josephus, on the expiatory virtue of sacrifice; and those of Philo, on the necessity of *mediation* and

propitiation to render even our good works acceptable to a God offended at the corruption of our nature, and of some means of *ransom* and *redemption* to restore man to his lost estate, sufficiently evince the existence of those great leading principles of the doctrine of atonement, *expiation*, and *propitiation*, which Dr. Priestley utterly denies to have had any place amongst the Jews in the days of these two celebrated writers.

The value of Dr. Priestley's assertions concerning these writers, as well as of those respecting Jews of later date, being now sufficiently ascertained, I shall conclude this long discussion with a few remarks on the ideas entertained by the ancient heathens, with regard to the *nature*, and *efficacy*, of their sacrifices. To adduce arguments for the purpose of shewing that they deemed their animal sacrifices, not only of *expiatory*, but of a strictly *vicarious* nature, will, to those who are conversant with the history and writings of the ancients, appear a waste of time. But, as Dr. Priestley, in the rage of refutation, has contended even against this position, it may not be useless to cite a few authorities, which may throw additional light, if not upon a fact which is too glaring to receive it, at least upon the pretensions to historical and classical information, of the writer who controverts that fact. What has been already urged in Number V. might perhaps be thought abundant upon this

head; but as the testimony of Cæsar respecting the Gauls, in p. 126., is the only one which goes to the precise point of the *substitution of the victim to suffer death in place of the transgressor*, it may not be amiss to add the testimonies of Herodotus, (lib. ii. cap. 39.) and of Plutarch, (*Isid. et Osir.* p. 363. tom. ii. ed. 1620.) respecting the Egyptian practice of imprecating on the head of the victim those evils which the offerers wished to avert from themselves: as also of Servius, (*Æn.* 3. 57.) and Suidas, (in voc. περίψημα,) ascribing the same sacrificial sentiment; the first to the Massilienses, and the second to the Grecian states. Hesychius, likewise, in substituting for the word περίψημα (*an expiatory* or *redeeming sacrifice*) the word ἀντίψυχον, (as has been noticed, p. 125.) marks, with sufficient clearness, that the expiation was made by offering *life for life*. And, not to dwell upon the well known passage in Plautus*, (*Epid.* p. 412. ed. 1577.) which clearly defines the *expiation* as effected by a *vicarious suffering;* or, upon that in Porphyry †, (*De Abstin.* lib. iv. p. 396. ed. 1620.) in which it is asserted to have been the general tradition, that animal sacrifices were resorted to in such cases as required *life for life*, ψυχὴν ἀντὶ ψυχῆς; it may be sufficient to state one authority from

* Men' *piaculum* oportet fieri propter stultitiam tuam,
Ut *meum tergum stultitiæ tuæ subdas succedaneum?*

† Ὑπο δε τινας καιρους πρωτον ιερειον θυσαι μυθευονται ψυχὴν ἀντὶ ψυχῆς αἰτουμένους.

Ovid, who, in the sixth book of his *Fasti*, particularly describes the sacrificed animal as a *vicarious substitute*, the several parts of which were given as *equivalents*, or though not strictly such, yet hoped to be graciously accepted as such, *in place of the offerer*:

> Cor pro corde, precor, pro fibris sumite fibras,
> Hanc animam vobis pro meliore damus.

The observations contained in this Number, joined to those in Numbers V. IX. XXII. and XXIII. when contrasted with the position maintained by Dr. Priestley, *that in no nation, ancient or modern, Jew or Heathen, has any idea of a doctrine of atonement, or of any requisite for forgiveness, save repentance and reformation, ever existed*, — may enable the reader to form a just estimate of that writer's competency, and may, perhaps, suggest an useful caution in the admission of his assertions.

NO. XXXIV.—ON *H.* TAYLOR'S OBJECTION OF THE WANT OF A *LITERAL* CORRESPONDENCE BETWEEN THE MOSAIC SACRIFICE AND THE DEATH OF CHRIST.

PAGE 31. (*) — H. Taylor goes so far as to use even this argument gravely. (*Ben. Mord.* p. 811—814.)

Indeed, the bold liberties which this writer

has been urged to take with the language of Scripture, and the trifling distinctions to which he has been driven for the purpose of divesting the death of Christ of the characters of the *sin-offering* prescribed by *the law*, render it desirable that his whole argument upon this particular point should be laid before the reader. When ingenuity, like that of this author, is forced into such straits, the inference is instructive.

"It is true," (he says) "that the author of the Epistle to the *Hebrews* labours to shew a similarity between the *Mosaic* and the *Christian* sacrifices; which, no doubt, there was; and to make out the analogy, uses *very hard figures:* as when he compares the sprinkling the blood of the victim, to the sprinkling our hearts from an evil conscience; and the tabernacle to the body of Christ; and the flesh of Christ to the veil which opened the way into the Sanctum Sanctorum; and calls it a new and a living way; and considers Christ both as the High-Priest and Victim. But, were the analogy ever so exact, it would not make the expressions *literal:* and in many particulars there is no manner of likeness between them. For, in the sacrifice of Christ there was *no salting with salt, no imposition of hands, no blood sprinkled by the Priest, in which consisted the atonement; for, the atonement was not made by the death of the victim, but by the sprinkling of the blood; since the offender did not offer him to God, nor begged forgiveness of his sins:* all

which things were customary, and most if not all of them necessary, in a *Mosaic* expiatory sacrifice of a victim. But this was not the case with Christ. He was crucified and slain, as a common malefactor."

"If it be said, that Christ was the *sacrificer*, and he offered himself up to God; it should be considered, that the sacrifices of the Mosaic law were offered to gain forgiveness to the person who sacrificed: but this could not be true of Christ, for he had no sin to be forgiven."

"If it be said, that he sacrificed as a *Priest*, to gain forgiveness for *others;* it should be observed, that, according to the Mosaic law, he was incapable of such an office: for the law requires, that the priests should be of the *tribe of Levi*, or the *family of Aaron. But he* (Christ) *of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood.* (*Hebr.* vii. 13, 14.) And, therefore, St. Paul, who was aware of this objection, when he speaks of Christ as a Priest, tells us, that he was a priest of a superior order to the Aaronical priesthood, *being a priest for ever after the order of Melchisedek.* (ver. 17.) This is a plain concession, that, according to the Mosaic law, Christ was incapable as a priest to offer any sacrifice. But supposing he had been of the tribe of Levi, the case would have been

just the same with regard to all mankind, except the Jews: for the Jewish sacrifices did not extend beyond the circumcision. The sacrifice of Christ could not, therefore, be a propitiatory sacrifice, according to the Mosaic law; and much less a propitiation for the sins of the whole world."

"*If it was therefore a literal offering or sacrifice made by Christ as a* PRIEST, *it was of a higher nature, and of a prior and superior dispensation to the Mosaic; such as was offered in the days of Melchisedek, the Priest of the most high God.* But, we have *no reason to think* that any offerings before the law were meant to be *expiatory*, but *all of them eucharistical.*"

Thus, after labouring to prove, that St. Paul was extravagant in his comparison of the Christian and Mosaic sacrifices, and that all his *hard figures* had not enabled him to make out a resemblance between them; and labouring to prove this by shewing, that Christ was neither, literally, a Mosaic victim nor a Mosaic priest, (a point which no person was ever mad enough to contend for) — thus, I say, after all this, our author in his concluding paragraph admits the whole nature and force of the Christian sacrifice, and the true distinction which points out the reason why it should not conform in every minute ceremonial with the formalities of the Mosaic; namely, that it was *of a higher nature, and of a prior and superior dispensation.* For, as to the accom-

panying observation intended to do away the effect of this admission; viz. that *there is no reason to think, that any offerings before the law were meant to be expiatory;* this is a mere *gratis dictum,* the contradiction of which, it is hoped, is satisfactorily made out in other parts of this work. And thus it appears, upon the whole, that on a single gratuitous assumption the author rests the entire weight of the preceding argument; and on its strength he has presumed to set up his own doctrines in opposition to those of St. Paul. Whether, then, in the present instance, this author, ingenious and learned as he undoubtedly is, deserves more to be condemned for his trifling as a reasoner, or for his presumption as a critic, it is not an easy matter to decide.

NO. XXXV. — ON THE ARGUMENTS BY WHICH IT IS ATTEMPTED TO PROVE THE *PASSOVER* NOT TO BE A *SACRIFICE.*

PAGE 31. (1) — It is a curious fact, that the declaration of St. Paul, (1 Cor. v. 7.) that *Christ our Passover is* SACRIFICED *for us,* is adduced by Dr. Priestley, (*Theol. Rep.* vol. i. p. 215.) as a convincing proof that Christ was not sacrificed at all. It follows, he says, "from the allusion to the Paschal lamb," contained in this passage and others of the New Testament, "that the death of Christ is called a sacrifice, *only by way of figure;*

because these two" (namely, sacrifice, and the Paschal lamb,) "are *quite different and inconsistent* ideas:" and the argument by which he endeavours to establish this is not less extraordinary than the position itself, as it brings forward an instance, in which one of these *totally different and inconsistent* ideas is expressly called in the Old Testament by the name of the other; the Passover being, in the passage which he quotes from Exod. xii. 27. directly termed *the Sacrifice of the Lord's Passover.*——This seems an odd species of logic. Dr. Priestley, however, hopes to mend the argument by asserting, that "this is the *only* place in the Old Testament, in which the Paschal lamb is termed a sacrifice;" and that here, "it could be so called, only in some secondary and partial, and not in the proper and primary sense of the word:" and for these reasons — namely, that "there was no priest employed upon the occasion; no altar made use of; no burning; nor any part offered to the Lord: all which circumstances (he adds) were essential to every proper sacrifice."— Now, in answer to these several assertions, I am obliged to state the direct contradiction of each: for 1st, the passage in Exodus xii. 27. is *not* the only one, in which the Paschal lamb is termed זבח, a *sacrifice;* it being expressly so called, in no less than four passages in Deuteronomy, (xvi. 2. 4, 5, 6.) and also in Exodus, xxxiv. 25. and its parallel passage, xxiii. 18.— 2. A Priest *was* employed.—3. An

altar *was* made use of. — 4. There *was* a burning, and a part offered to the Lord: the inwards being burnt upon the altar, and the blood poured out at the foot thereof. — Dr. Priestley adds, for the completion of his proof, that "the Paschal lamb is very far from having been ever called a *sin-offering*, or said to be killed on the account of sin." But, neither is the *burnt-offering* "ever called a *sin-offering;*" nor is the animal slain in any of the various kinds of peace offering, whether in the votive, the free-will, or the sacrifice of thanksgiving, ever "said to be killed on account of sin." In other words, one species of sacrifice is not the same with, nor to be called by the name of another.— I agree with Dr. Priestley in this position; and shall not dispute with him any conclusion he may draw from so productive a premiss.

But so evident is it that the Passover was truly a sacrifice, that even Sykes himself, (whose work on Redemption has been the great armory, whence Dr. Priestley and the other combatants of that doctrine have derived their principal weapons of attack,) found it impossible to deny the position. He accordingly fully admits the point. (*Essay on Sacrifices*, p. 41.) And, indeed, whoever considers what are the essential characters of a sacrifice, can have little difficulty upon this head, as the Passover will be found to possess them all.

1. It was a *Corban*, or *offering brought to the Tabernacle or Temple*, as we find it expressly enjoined in Deut. xvi. 2. 5, 6. and exemplified

at the solemn Passover in the reign of Josiah, 2 Chron. xxxv. 5, 6. 10, 11. That the *tabernacle*, or *temple*, is intended by the expressions used in the passage of Deuteronomy above referred to, and not Jerusalem at large, is evident from this, that the very same expressions are employed, when speaking of all the sacrifices and offerings, in Deut. xii. 5, 6. 11. 14. where it is manifest that the temple, the peculiar *habitation* of God, is necessarily meant. This still farther appears from 1 Kings, viii. 29. and 2 Chron. vii. 16. Moreover, we find the Passover expressly called a *Corban* (Numb. ix. 6, 7. 13.): and it is certain that nothing was so called, but what was brought and offered up to God at the tabernacle or temple: —see *Cudw. Int. Syst. Discourse*, &c. p. 13. We may also add, that it is actually specified by Maimonides, as the reason why the Jews of later times cannot kill the Paschal lamb, that they have *no temple* to offer it in *—see *Ainsw.* on Exod.

* Bishop Patrick in a note on Exod. xii. 21. makes the following observation: — "Here it may be fit to note, that the lamb being first killed in Egypt, it was killed in every man's house, for they had no altar there, nor any other place where they had liberty to kill it. But after they came to the land of Canaan, it was not lawful to sacrifice it any where, but in the place which God appointed for his worship, *Deut.* xvi. 2. From which *Maimonides* concludes, that whatsoever they did with *other sacrifices*, yet *this* could not be offered in the *high places*, but only at the *temple*. And it is likely they did so in the wilderness, the tabernacle being newly erected at the keeping of the second Passover, *Numb.* ix. 5."

xii. 8. —— 2. The blood of the Paschal lamb was poured out, sprinkled, and offered at the altar by the Priests, in like manner as the blood of the victims usually slain in sacrifice, as appears from Exod. xxiii. 18. and xxxiv. 25. — 2 Chron. xxx. 15, 16. and xxxv. 11. And in this sprinkling of the blood consisted, as we are told by the Jewish doctors, the very essence of a sacrifice — see *Cudw.* ut supra, p. 10. —— 3. The fat and entrails were burnt upon the altar, as may be collected from the accounts given of the ceremony of the Passover in the passages already referred to; as also from the declarations of the Jewish doctors, the descriptions of the Paschal sacrifice in the Misna of the Talmud, and the testimony of the Karraites, who are known to reject all the Talmudical traditions not founded on Scripture.* Thus, then, all the distinguishing characters of a sacrifice †, we find to belong to the offering of

* See *Cudw. Int. Syst. Disc.* &c. pp. 12. 14, 15, 16. — see also *Beausobre's Introd.* pp. 134, 135. ed. 1790. — and *Sykes's Essay on Sacrifices*, p. 41.

† "*Pascha* nimirum erat *sacrificium* proprie dictum, Exod. xxiii. 18. xxxiv. 25. Hinc Pascha θύεσθαι dicitur, Marc. xiv. 22. Sed præcipuum est, quod sanguis agni a sacerdote spargebatur, 2 Par. xxx. 16. xxxv. 11. in quo *radix*, seu *essentia*, *sacrificii* est, inquit canon Judæorum notissimus. Adde, quod in Egypto, ubi nullum erat altare ad quod spargeretur sanguis, huic tamen analogum fuit, quod postes illinebant sanguine agni. Deinde Pascha in loco sacro mactari oportuit, Deut. xvi. 5." — *Poli Syn.* in Exod. xii. 27. — In like manner Bishop Patrick expresses himself on the subject of the Passover. "It is" (he ob-

the Paschal lamb. It was brought to the temple, as a *Corban*, or sacred offering to the Lord. It was slain in the courts of the temple; and the blood was received by the priests, and handed to the High Priest; who, pouring it forth, and sprinkling it before the altar, offered it together with the fat and entrails, which were burnt upon the altar.

One circumstance, indeed, has been urged, which wears the appearance of an objection; namely, that the Paschal lamb was slain not by the priest, but by the person who brought it to the temple. Philo, in his *Life of Moses*, (p. 686.) has stated this, as distinguishing the Passover from all other sacrifices (which, by the way, clearly implies that he considers that to be a sacrifice as well as the rest; and so, indeed, he expressly calls it, Πάνδημος ΘΥΣΙΑ — *De Sept. & Fest.* p. 1190.) In this, however, as in many other particulars of the Jewish rites, Philo is manifestly mistaken, this being by no means peculiar to the Passover; for, that, in every kind of sacrifice, the individual that offered it might kill

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serves) " frequently called by the name of a *sacrifice*, Exod. xxiii. 18. xxxiv. 25. Deut. xvi. 4, 5, 6. — And it is called a *Corban*; which is a name given only to those things which were brought to be offered up to God. See *Numb.* ix. 13. where as it is called *Corban*, so the same word is used for *bringing* it, which is commonly used about other sacrifices. And it further appears to have been properly a *sacrifice*, by the rites belonging to it: for the blood of it was sprinkled by the priests, 2 *Chron.* xxx. 16. xxxv. 11." — *Patr.* on Exod. xii. 27.

the victim, is evident from the instance of the burnt-offering, in Levit. i. 4, 5.; from that of the peace-offering, iii. 2.; and from that of the sin-offering, iv. 24.: the proper duty of the priests being only to sprinkle the blood, and to place upon the altar whatever was to be offered.*—It must certainly be admitted, that the ceremony of laying hands upon the head of the victim, which was usual in other sacrifices, was not adopted in that of the Passover. This distinction, however, at the same time that it is noticed by Sykes, (*Essay*, &c. p. 41.) is sufficiently accounted for by that writer, inasmuch as "the Paschal lamb was the sacrifice of a *company*: and where a company are concerned, no one can act for the whole, unless there be a proper *representative*; as the elders of a congregation are for the congregation, or persons deputed are for those who depute them, or governors may be for their people."

If farther confirmation can be yet wanted to shew that the Passover was truly a sacrifice, we are supplied with this by the express testimony of Josephus; who, in the third book of his *Antiquities*, treating of the subject of sacrifices, calls it the *sacrifice* which the Israelites had been ordered to *sacrifice* when leaving the land of Egypt —τὴν ΘΥΣΙΑΝ, ἣν τότε ἐξιόντας Αἰγύπτου ΘΥΣΑΙ

* See Levit. i. 4—9. iii. 2—5. iv. 24—26.—see also the Jewish doctors, as quoted by Cudworth, *Discourse*, &c. pp. 11, 12. and *Jennings's Jew. Antiq.* vol. ii. p. 191.

προεῖπον ἡμᾶς, ΠΑΣΧΑ λεγομένην.* — The authority of Josephus, himself a priest, and one of the most intelligent of his nation, will hardly be disputed as to what was considered by the Jews to be a *sacrifice* in his day.

Thus then, upon the whole, it appears, that, when St. Paul declares, that *Christ our Passover has been sacrificed for us*, there can be no question, that he means a true and effective *sacrifice;* and that Christ has been to Christians that species of sacrifice, which the *Passover* had been to the Jews.

The question now arises, What was the nature of that sacrifice? The name of the institution, and the circumstances of its appointment, fully explain its import: the original word signifying to *pass over*, not merely in the sense of *change of place*, but in the sense of *sparing*, passing without injury: Jehovah in his work of destruction having passed over, and left in safety, the houses of the Israelites, on the door-posts of which the blood of the sacrificed lamb was sprinkled, whilst he slew the first born in all the houses of the Egyptians.

Now, that the blood of the sacrificed lamb had any natural virtue, whereby the family, on whose door-posts it was sprinkled, might be preserved from the plague; or that Jehovah †, in

* *Antiq. Jud.* lib. iii. c. x. — *Josephi Opera*, p. 93. A.

† Ἐμελλεν οὖν ὁ Θεὸς πλανᾶσθαι εἰ μὴ τὸ σημεῖον τοῦτο ἐπὶ τῶν θυρῶν ἐγεγόνει; οὐ φημὶ ἐγὼ, ἀλλ' ὅτι προεκήρυσσε τὴν μέλλουσαν δι'

passing, needed any such signal to distinguish between the Egyptians and the Israelites, (although the philosophy of Dr. Priestley has not scrupled to admit the supposition, see *Th. Rep.* vol. i. p. 215.) — it cannot be necessary to controvert. For what purpose, then, can we conceive such a ceremony to have been instituted, but as a sensible token of the fulfilment of the divine promise of protection and deliverance? And, are we not, from the language of Scripture, fully authorized to pronounce, that it was, through this, intended as a typical sign of protection from the divine justice, by the blood of Christ, which, in reference to this, is called, in Hebr. xii. 24. "the blood of sprinkling?" Indeed the analogy is so forcible, that Cudworth does not hesitate to pronounce the slaying of the Paschal lamb, in its first institution, to be an expiatory sacrifice; the blood of the lamb

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αἵματος τοῦ Χριστοῦ γενήσεσθαι σωτηρίαν τῷ γένει τῶν ἀνθρώπων. *Just. Mart.* Thirlb. p. 374.

Patrick on Exod. xii. 13. remarks that the blood was "a *sign*, by which the *Israelites* were assured of safety and deliverance." — And, indeed, the words of the original are, *the blood shall be* TO YOU *for a token.* — Patrick adds from Epiphanius, that there was a memorial of the transaction preserved even among the Egyptians themselves, though ignorant of the original of the rite. For at the Equinox, (which was the time of the Passover,) they marked their cattle, and their trees, and one another, ἐκ μίλτεως, with red ochre, or some such thing, which they fancied would be a preservative to them. See *Patrick* as above.

sprinkled upon the door-posts of the houses, being the appointed means of preservation, by Jehovah's passing over. In confirmation also of the typical import of the ceremony, he notices a very extraordinary passage, quoted by Justin Martyr, in his dialogue with Trypho, from the ancient copies of the Bible; in which Ezra expounds, in a speech made before the celebration of the Passover, the mystery of it as clearly relating to Christ; and which Justin concludes, was at a very early day expunged from the Hebrew copies by the Jews, as too manifestly favouring the cause of Christianity. The passage is too remarkable to omit. "*This passover*," saith Ezra to the people, "*is our Saviour and refuge* *; and if you can feel a firm persuasion,

* Καὶ εἶπεν Εσδρας τῷ Λαῷ· Τοῦτο τὸ πάσχα ὁ σωτὴρ ἡμῶν, καὶ ἡ καταφυγὴ ἡμῶν. Καὶ ἐὰν διανοηθῆτε, καὶ ἀναβῇ ὑμῶν ἐπὶ τὴν καρδίαν, ὅτι μέλλομεν αὐτὸν ταπεινοῦν ἐν σημείῳ, καὶ μετὰ ταῦτα ἐλπίσωμεν ἐπ' αὐτὸν, οὐ μὴ ἐρημωθῇ ὁ τόπος αὐτὸς εἰς τὸν ἅπαντα χρόνον, λέγει ὁ Θεὸς τῶν δυνάμεων· Ἐὰν δὲ μὴ πιστεύσητε αὐτῷ, μηδὲ εἰσακούσητε τοῦ κηρύγματος αὐτοῦ, ἔσεσθε ἐπίχαρμα τοῖς ἔθνεσι. *Just. Mart.* Thirlb. pp. 292, 293.) — Justin says that this passage was among the ἐξηγήσεις ὧν ἐξηγήσατο Εσδρας εἰς τὸν νόμον τὸν περὶ τοῦ πάσχα: and hence Mr. Whitaker concludes (*Origin of Arianism*, p. 305.) that it originally stood in Ezra, vi. 19—22. and probably between the 20th and 21st verses. It must however be confessed, that the reasons assigned by the learned Commentator on the passage here quoted by Justin, leave some reason to doubt its having existed in any genuine copy of the Old Testament. Grabe gives it as his opinion, that the sentence which Justin thus testifies to have stood in the ancient copies of Ezra, is rather to be considered as having crept in from a marginal addition

that we are about to humble and degrade him in this sign, and afterwards should place our sure trust and hope in him, then this place shall never be made desolate, saith the Lord of hosts: but if you do not believe in him, nor listen to that which he shall announce, ye shall be a derision to all nations." (*Cudw. Int. Syst. Disc.* p. 16.) L'Enfant thinks the words of St. Paul, 1 Cor. v. 7. are a direct allusion to the first sentence of the passage here cited—see *Doddridge* on 1 Cor. v. 7. Allix in his *Judgment of the Jew. Ch.* p. 333. says, that when John the Baptist speaks of *the Lamb, which takes away the sins of the world,* the type of the Paschal lamb is alluded to: and that this appears the more clearly from two things taught amongst the Jews: — 1. That the Shechinah delivered Israel out of Egypt: 2. That the Shechinah was typified by the Paschal lamb. — But, in proof that the Paschal lamb was a type of Christ, it is not necessary to resort to Jewish traditions. Scripture supplies the most decisive testimonies on the point. St. John, and St. Paul, both directly assert it, (Joh. xix. 36. 1 Cor. v. 7.) and our Lord himself seems to affirm it in his institution of the Eucharist at the last supper. (Matt. xxvi. 26.) But whoever wishes to see this point fully examined, may

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by some early Christian, than as having been expunged from the later copies by Jewish fraud. See also *Wolf. Bibl. Hebr.* vol. ii. p. 85.

consult *Wits. Œcon. Fœd.* de Paschate; or the selection from that work in *Jennings's Jew. Ant.* vol. ii. pp. 201—208.; or a yet more brief, and perhaps not less satisfactory review of the subject, in *Beausob. & L'Enfant's Introd.* p. 133—138.

Dr. Priestley's mode of evading the force of the passage in 1 Cor. v. 7. as a proof that the death of Christ was a sacrifice, has been stated in the beginning of this Number. I shall conclude it by noticing a different mode, adopted by a celebrated fellow-labourer of his in the work of refining away the fair and natural meaning of Scripture language, Dr. Sykes. In the words, *Christ our Passover is sacrificed for us*, a plain unbiassed understanding would find it difficult *not* to discover that the Passover is affirmed to be a *sacrifice;* and that, in some corresponding sense, Christ is said to be *sacrificed* for us. Dr. Priestley, as we have seen, avoids the latter position, by a direct denial of the former. Dr. Sykes, on the other hand, admits the former, and yet peremptorily rejects the latter. Now though Dr. Priestley's assertion, that the Passover is not here pronounced to be a sacrifice, may appear sufficiently bold; yet the position, that it is called a *sacrifice*, and that Christ is not in the same sentence said to be *sacrificed*, seems a flight of criticism still more worthy of our admiration. On what ground an exposition so extraordinary is founded, it is natural to inquire. Christ, we

are told, is called our *Passover*, inasmuch as by his means our sins are *passed over*, just as by means of the Paschal lamb the children of Israel were passed over in Egypt. So far is well. But how is he said to be *sacrificed* for us? — why, *by not being sacrificed at all;* but, *by being compared to the Paschal lamb, which was a sacrifice!* Here is true logic, and rational criticism. — If the reader should doubt this to be a fair representation of Dr. Sykes's argument, I refer him to the learned Doctor himself, *Scripture Doctrine of Redemption*, No. 640. p. 220.

In justification of what has been advanced in the preceding Number (p. 304.) on the signification of the word פסח, I subjoin the following observations.

This Hebrew word, which we translate *Passover*, was rendered by almost all the early interpreters, in the sense which the English word implies; namely *passing over*. Josephus, who calls it πάσχα, and sometimes φάσκα, expressly affirms, that the Hebrew word signifies ὑπερβασία, or *passing over:* in commemoration of God's having *passed over* (ὑπερβὰς) the Hebrews, when he smote the Egyptians with his plague. (*Antiq.*

p. 65.)—Philo, in two distinct parts of his works, explains the word by the term διάβασις, which he uses unequivocally in the sense of *passing over*, i. e. from place to place. (*Opera*. pp. 392. 439.) And, again, in p. 686. he employs the term τὰ διαβατήρια, the *passings over*, or from place to place. — Aquila in his version renders the word by ὑπέρβασις, *a passing over*, using nearly the same term with Josephus. — And Jerome adopts the word *transitus*, as the just equivalent of the Hebrew.

Thus far there appears a perfect agreement amongst the ancient versions; affording at the same time a full justification of the phrase by which we render the Hebrew term in our common English Bibles. Some commentators, however, and those of no mean note, for example, Vitringa, Lowth, Dathe, and Rosenmüller, have raised doubts as to the propriety of the sense conveyed by the word *passover*, in explication of the original term פסח. The difficulties that weigh with the two last are, however, of a nature, to which I cannot help thinking these critics have attached an importance beyond what is justly due. That the Arabic language does not ascribe the sense of *transitio* to the word, seems by no means a proof that it cannot admit that meaning, as these authors contend. (*Dath.* and *Rosenm.* on Exod. xii. 11. and *Dathe* more fully, in *Glass. Phil. Sacr.* pp. 968, 969.) Objections drawn from the kindred dialects ought

to be admitted, only in the case of such words as are in themselves of doubtful signification, receiving no illustration either from corresponding passages, or from early versions. Very different is the case of the term in question. Not only, as we have seen, do some of the earliest and most competent translators attribute to it the sense already stated, but several passages of Scripture justify that sense by a corresponding use of the *verb* from which the word is derived. This will appear by considering the several verses of the twelfth chapter of Exodus, in which the institution of the Passover is prescribed, and the reason of its designation by that term expressly assigned.

The communication is first made to Moses by Jehovah.—11. "It is the Lord's *Passover*. (פסח) 12. For I will pass (ועברתי) through the land of Egypt this night, and will smite all the first born in the land of Egypt. — 13. And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will *pass* over you, (ופסחתי עלכם) and the plague shall not be upon you for destruction, whilst I smite the land of Egypt." — Again, in verse 23. this communication of Jehovah is conveyed by Moses to the elders of the people in the following words: — "For the Lord will pass (ועבר) through, to smite the Egyptians, and when he seeth the blood, &c. the Lord will *pass* over the door (ופסח יהוה על הפתח) and will not suffer the destruction (or

destroying plague) to come into your houses to smite you." — And, lastly, in the 27th verse, when Moses instructs them as to the manner in which they are to explain the rite to their descendants, he tells them that they shall say, "It is the sacrifice of the Lord's *passover* (זבח פסח) who *passed* (פסח) over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

Now, it is evident, that if the *verb* פסח has been rightly interpreted throughout these passages, the *noun* derived from it has been rightly explained. — Let us, then, here consult the versions. The Septuagint, which uses the Hebrew term throughout for the *noun*, (viz. πάσχα—and so through the Pentateuch, but in Chron. φάσεκ,) employs different words in rendering the *verb*. In verse 23. it renders by παρελεύσεται, the very same word by which it translates the verb עבר in the same verse. That the LXX, therefore, admitted the word to bear the sense of *transitus*, or *passing over*, there can be no question. They have, it is true, translated the verb by the word σκεπάζω, in the 13th and 27th verses: but the sense in which they intend that word may well be doubted, when we find it employed by them in 1 Samuel xxiii. 26. to denote the *tumultuous and eager haste* of David to accomplish his escape. If, however, we suppose it in this place to imply *protection* or *preservation*, the Seventy have then substituted the effect of

that act of *passing over* for the act itself; and felt themselves justified in doing so, as they had, at the same time, secured the word against abuse by giving (as has been mentioned) its literal acceptation. In like manner we find that the other Greek translators, Aquila, Theodotion, and Symmachus, have rendered the participle פסוח by ὑπερβαίνων (*passing over*) in Isa. xxxi. 5., where the term is commonly conceived to be used in direct reference to its application here. The LXX there use the term περιποιήσεται, instead of which Ms. Pachom. reads περιθήσεται, which Bishop Lowth deems the true reading.

There are versions, however, yet to be noted, which assign to the word פסח, as it occurs in Exod. xii., a sense different from that which we have hitherto assigned. In verse 11. the Targum and Persic both render the noun by *pardon, sparing mercy*. Sacrificium *propitiationis* (*Arab.*) — Sacrif. pro *misericordiâ* coram Domino (*Ch.*) — And again, verses 13. 23. 27. *Syr. Arab. Pers.* and *Targ.* render the verb in the same sense, that of *sparing;* quod *misertus* est. (*Ch.*) *propitiatus.* (*Syr. Arab.*) with which, as we have hinted, the σκέπασε of the LXX possibly concurs. — The *Complutensian*, in deference to the above authorities, has interpreted the verb throughout this entire chapter by the words *misereri, parcere;* and many respectable commentators have adopted the same interpretation.

But, how does this connect with the sense of

passing over, supported by the former versions? Perhaps, a little attention to the radical meaning of the verb פסח may point out that connexion. Fagius, *in locum*, says, that the primary signification of the verb פסח is *saltare*, *transilire*; unde et *claudum* Hebræi פסח appellant, quod cum ingreditur, quasi *saltare* et *subsilire* videtur. Hence, he adds, the name is derived a *saltu* angeli devastatoris: and he adduces the authority of R. D. Kimchi to this head. That of R. Sol. Jarchi, adduced by Dr. Geddes, is morê precise. "Oblatio ista (agni paschalis) vocatur *Pesach*, propter *saltum*, quo sanctus ille BENEDICTUS transibat domos Israelitarum inter domos Egyptiorum, et saliebat de Egyptio in Egyptium: Israelita autem intermedius incolumis relinquebatur." This primary sense of *springing rapidly*, or *with a bound*, is that which is admitted generally by Hebrew scholars, and seems undoubtedly to be the true one. If, then, we consider it in this light, Jehovah, who is represented as carrying with him the destroying plague, in mercy to the Israelite, passes rapidly over his house, and thereby saves it from the destruction which is borne along to the mansion of the Egyptian, on which it is allowed to rest and execute its fatal work. Thus, the *passing* of Jehovah *over* (that is, his *rapidly* passing over,) the houses of the Israelites, and the *sparing* or *showing mercy* to the Israelites, become naturally connected; and, therefore, either might reasonably be used by interpreters,

as the signification of the term in this part of Scripture.

From this view of the case it appears, that Dr. Geddes, in his translation, and still more in his *Critical Remarks*, was not very far from a just *idea* of this subject: but, unfortunately for himself, (from a quaintness, a love of singularity, and a total destitution of taste, which always made even what was right, appear wrong in his hands — nullum quod tetigit non deformavit —) he clothed this just idea in a dress so grotesque, that even he himself was afterwards brought to see and admit the ludicrousness of the garb which he had fixed upon this part of Holy Writ. — It is curious enough to trace the origin of the ridiculous epithet *skip-offering*, which has been adopted by this translator, in the writings of one of the most elegant and classical of our Hebrew critics, the celebrated Bishop Lowth; who expressly describes "the common notion of God's passing over the houses of the Israelites to be, that seeing the blood, he passed over, or *skipped*, those houses," &c.

This last named critic, following the steps of Vitringa, has in a note upon Isaiah xxxi. 5. given an explanation of the term פסח, with which the signification of the English word *Pass-over* is totally at variance. Both he and Vitringa admit the primary sense of the verb to be that of *springing forward*, or *leaping forward, with rapidity*, as it has been before explained; and

seem to have altogether adopted the exposition of the word which we have quoted from Fagius. But the notion entertained by these distinguished critics, that two agents were concerned in the preservation of the Israelites on the night of the passover, has led them to assign to the word, as applied in Exodus, the signification of *covering*, i. e. *protecting by covering* (as *Vitringa*), or *springing forward to cover and protect* (as *Lowth*). "Here are manifestly" (says the Bishop) "two distinct agents, with which the notion of *passing over* is not consistent; for that supposes but one agent. The two agents are the destroying angel passing through to smite every house; and Jehovah the protector, keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, opposes the destroying angel, and covers and protects that house against the destroying angel, nor suffers him to smite it."

Here is, undoubtedly, an imposing picture of the transaction, presented to the imagination of the reader; but certainly without any foundation, save what exists in the fancy of the writer. An inaccurate translation, indeed, of the 23d verse seems to afford some colour to this view of the transaction; ולא יתן המשחית לבא אל־בתיכם לנגף, being rendered in our common version, "And will not suffer THE DESTROYER to come into your houses to smite you." Rosenmüller attributes

this wrong translation to the Septuagint.—"LXX verterunt ὁ ὀλοθρεύων, secuti Judæorum opinionem, tribuentium angelo cuidam, fati ministro, fulgura, pestem, et similia hominibus fatalia: quod commentum et multi Christiani interpretes repetierunt. Sed nil tale in textu." *Schol. in Exod.* xii. 23. Rosenmüller is undoubtedly right in asserting, that there is nothing whatever in the text to justify the idea of a second agent. Whoever reads over the entire chapter with any degree of care, will see, that the Jehovah, who prescribes the rite, is himself the agent throughout, without the least intimation of any other being concerned. For, as to the verse above referred to, its true translation, which I have given in a former part of this discussion, removes at once every semblance of support which it could be supposed to afford to the contrary opinion: the word משחית, (the same which is used in the 13th verse as well as in the 23d,) signifying *perditio, vastatio, corruptio, exterminatio,* (as see *Pol. Syn.* also *Vatabl.* on Exod. xii. 13.) and the נגף לכמשחיתי of the 13th verse, signifying exactly the same as the משחית לנגף of the 23d, *i. e.* in both places, the *destroying plague.* Besides, it must be remarked, that the expression *suffer* in the 23d verse, which seems to imply a distinct agent who would enter the house of the Israelite if not prevented, has no authority from the original; the strict translation being "he will not *give,*" or "*cause,*" (לא יתן); the word נתן never being used in the

sense of *permitting*, without the ל marking the dative case of that to which the permission was granted: but the word מישחית not only wants the sign of the dative here, but has actually that of the accusative (את) in MS. 69. of Kennicott's.

It appears, then, upon the whole, that the fancy of a twofold agent indulged in by Vitringa, Lowth, and some other commentators, derives no support whatever from the text of Exodus: and, therefore, the objections, which that fancy alone suggested in opposition to the explanation which has been given of the word פסח, fall to the ground; whilst the admissions of those writers, as to the primary acceptation of the word, must be allowed to stand in confirmation of those very conclusions which they were desirous to overturn.

The passage in Isaiah, indeed, which they were engaged in elucidating, in some degree naturally led them to the view of the subject which we have just noticed. The Prophet having there described Jehovah as protecting Jerusalem, in like manner as mother birds protect by hovering over their young; and this being impossible to be conveyed by a term which merely implied *passing over*, and which, so far from indicating an overshadowing protection, on the contrary necessarily induced an exposure of the defenceless young, and this only the more sudden the more rapid was the transition; the commentators deemed it indispensable to extend the meaning of the word פסח

(here employed) beyond the latter sense, and to give to it such a signification as would admit the former; and perceiving a strong similarity between the application of the term here, and to the deliverance in Egypt, they endeavoured to explain it in such a sense as would embrace both transactions; and were, accordingly, led to that interpretation of the term, which required the twofold agency of which we have spoken. But, why recur upon every occasion to the *primary sense* of a word? Are there not in every language numerous words, in which the *derivative* becomes the prevalent and appropriate sense? And, if we suppose the deliverance from Egypt to have been alluded to by the Prophet, (which, as well from the general similitude of subject, as particularly from the use of the terms פסח and הציל which are conjointly used in speaking of the passover and its effect in Exod. xii. 27., seems scarcely to admit of doubt,) what could be more fit than to adopt that form of expression, which, from its familiar association with the deliverance from Egyptian bondage, had long been employed to designate that deliverance, without any reference whatever to its primary acceptation? In other words, was it not most natural, that any providential preservation or deliverance of the Jewish people should be called by the word *Pesach*, the term used to denominate that recorded act whereby the first great preservation and deliverance of Israel was effected? Might not, then, the

Prophet have properly and beautifully employed the word פסח, in the passage referred to, in the sense of God's acting again as a protector and deliverer of his people, in like manner as he had done at the time of the פסח ? This gives new beauty to the original passage, and relieves the comparison between its subject and the deliverance in Egypt from all embarrassment; whilst it retains all that attractive imagery, with which the prophet embellishes the original idea. The passage would then stand thus: —

> As the *mother*-birds hovering *over their young;*
> So shall Jehovah, *God* of hosts, protect Jerusalem,
> Protecting and delivering, preserving (*as by a second* PASSOVER) and rescuing her.

Bishop Stock, in his translation, has much disfigured the beauty of this passage; neither displaying taste in the expression, nor judgment in the criticism:—*Birds* protecting the *winged race*, being neither elegant nor quite intelligible: and HOPPING *round and over*, which is rather an odd signification of the word פסוח, being a still odder reason for translating the word by FLYING *round*.

Some have charged the Greeks with corrupting the original word פסח *Pesach*, by writing it πάσχα; and have seemed to intimate that the word was so used by them as if it were derived from πάσχω *patior*, intimating the *sufferings* of our Lord, of which the slaying of the passover was a type. That such an *allusion* may have sometimes been made, as might afford some

apparent justification to the charge, there seems reason to admit. (See *Glass. Phil. Sacr.* i. 692. also *Greg. Naz.* Serm. de Pasch. and *Wolf. Cur. Phil.* i. 365.) Yet, the fact is, that the פסח of the Hebrew is written פסחא *Pascha* in the Chaldee, from which the πάσχα of the Greek has immediately flowed.

On the subject of the word *Passover*, I shall only add the following enumeration of its various applications: — 1. It signifies the *passing over* of Jehovah, who spared the Israelites when he smote the first-born of the Egyptians. 2. It signifies, by a metonymy, the *lamb slain* in memory of that deliverance. 3. It signifies the *feast day* on which the paschal lamb was slain — viz. the 14th of the first month. 4. and lastly, It signifies the entire continuance and the whole employment of the festival, which commenced with the slaying of the lamb, and continued for seven days.

NO. XXXVI. — ON THE MEANING OF THE WORD TRANSLATED *ATONEMENT* IN THE OLD TESTAMENT.

PAGE 32. (m) — The meaning of the word כפר, the original of the term *atonement* in the Old Testament, has been modelled, like that of other Scripture phrases, so as to fall in with the theories of those, who are more anxious that Scrip-

ture should speak their language, than that they should speak the language of Scripture. The common artifice, by which the terms of Revelation have been discharged of all appropriate meaning, has been here employed with considerable effect. By a comparison of the various passages in which the term occurs, its most general signification is first explored; and *in* this *generic* sense it is afterwards explained, in all the *particular* cases of its application. The manner in which Dr. Taylor has exercised this strange species of criticism on the word *atonement*, in his *Scripture Doctrine*, has been already noticed, pp. 177—182. One or two additional remarks will more fully explain the contrivance, by which this writer has been enabled to shape this expression to his purpose.

Having laid it down as a principle, "that those passages in the Levitical law, in which atonement is said to be made for persons by sacrifice, supply not so many *different* instances of a known sense of the word, atonement, but are to be considered as exhibiting one single instance of a sense which is doubtful;" (*Script. Doct.* ch. iv. § 69.) he pronounces, (ch. v. § 70.) that "the texts which are to be examined, are those, where the word is used extra-levitically, or with no relation to sacrifices; that we may be able to judge what it imports when applied to them." And agreeably to these notions he conducts his inquiry. Now, what is this, but to

pronounce first upon the nature of the thing unknown, and then to engage in its investigation? The meaning of the term, in the several instances of its Levitical application, though as yet supposed unknown, is presumed to be the same in all: and this, notwithstanding that these cases of its application must be as different as its objects, — persons, and things; moral and ceremonial disqualifications.

But, not content with thus deciding on the *uniformity* of an *unknown* signification, he proceeds to discover the meaning of the term in those passages which relate to sacrifice, by examining it in others in which it has *no such relation.* The result of this singularly critical examination is, that from 37 texts, which treat of extra-levitical atonements, it may be inferred "that the means of making atonement for sin in different cases are widely different; being sometimes by the sole goodness of God, sometimes by the prayers of good men, sometimes by repentance, sometimes by disciplinary visitation, sometimes by signal acts of justice and virtue: and that any mean, whereby sinners are reformed, and the judgments of God averted, is atoning, or making atonement, for their sins." (Cap. 6. § 112.) What then follows respecting the *Levitical* atonement? Not, that the word, which when used extra-levitically is taken in various senses according to the natural efficacy of the different means employed, is to be applied

in its Levitical designation in a sense yet different from these, agreeably to the difference of means introduced by the Levitical institutions: quite the contrary. When specifically restricted to an appropriate purpose, it ceases to have any distinguishing character; and the term, whose signification, when it had no relation to sacrifice, was diversified with the nature of the means and the circumstances of the occasion, is, upon assuming this new relation, pronounced incapable of any new and characteristic meaning. This argument furnishes a striking instance of that species of sophism, which, from a partial, concludes a total agreement. Having discovered, by a review of those passages which treat of extra-levitical atonements, that these and the sacrifices which were offered for sin agreed in their *effect;* namely, in procuring the pardon of sin, or the removal of those calamities which had been inflicted as the punishment of it; the writer at once pronounces the extra-levitical and the sacrificial atonements to have been of the same *nature* throughout; without regarding the utter dissimilarity of the means employed, and without considering that the very question as to the *nature* of the atonement, is a question involving the *means* through which it was effected.

But, whilst Dr. Taylor has thus endeavoured to overturn the generally received notion of atonement, by an examination of such passages as treat of those atonements which were *not*

sacrificial, Dr. Priestley professes to have carefully reviewed all those instances of atonement which *were* sacrificial; and from this review to have deduced the inference, that the sacrificial atonement merely implies, "the making of any thing *clean* or *holy*, so as to be fit to be used in the service of God; or, when applied to a person, fit to come into the presence of God: God being considered, as in a peculiar manner, the king and the sovereign of the Israelitish nation, and, as it were, keeping a court amongst them." (*Hist. of Cor.* vol. i. p. 193.) Dr. Priestley, by this representation of the matter, endeavours to remove from view whatever might lead the mind to the idea of *propitiating* the Deity; and, by taking care to place the condition of *persons* and *things* on the same ground, he utterly discards the notion of offence and reconciliation. But, in order to effect this, he has been obliged wholly to overlook the force of the original word, which is translated atonement, as well as of that which the LXX have used as its equivalent.

The term כפר, in its primary sense, signifies to *smear*, or *cover* with *pitch*, as appears from Gen. vi. 14.: and from this covering with pitch, it has been metaphorically transferred to things of a different nature; insomuch that, in all the 37 instances of extra-levitical atonement adduced by Dr. Taylor, he asserts that the word כפר retains something of this original sense (*Script.*

Doctrine, ch. vi. § 115.); and, agreeably to this, he pronounces "atonement for sin to be the covering of sin." This position seems fully confirmed by Nehem. iv. 45. Psal. xxxii. 1. lxxxv. 2. and other passages in Scripture; in which the pardon of sin is expressed by its being covered, and the punishment of it by its not being covered. And Schindler, in his *Lexicon Pentaglotton*, having in like manner fixed the general signification of the word to be *texit, operuit*, modifies this generic signification according to the change of subject, thus: — de facie, seu irâ, *placavit, reconciliavit;* de peccato, *remisit, condonavit, expiavit;* de sordibus, *expurgavit;* de aliis, *abstulit, removit.*

Agreeably to this explanation of the word, in which Hebrew critics almost universally concur, the LXX render it by ἐξιλάσκομαι, to *appease*, or make *propitious*, and the ancient Latin by *exorare*, and sometimes *deprecari*: (see *Sabatier's Vet. Ital.*) the concealing, and removing from view, whatever is offensive and displeasing to a person, being necessary to reconcile him and render him propitious. And, indeed, in a sense agreeable to this, that of bringing into a state of concord and reconciliation, the word *atonement* itself had been originally used by our old English writers; with whom, according to Junius, Skinner, and Johnson, it was written *at-one-ment*, signifying *to be at one*, or to *come to an agreement*: and in this very sense we find it used by

our own translators, in Levit. xvi. 16. 20., where, speaking of the act whereby the High Priest was directed to make atonement for the holy place, they immediately after call it *reconciling* the holy place.

But Dr. Priestley has not only neglected the original and strict signification of the term implying sacrificial atonement, and imposed upon it a sense which at best is but secondary and remote; he has also decided on a partial and hasty view of the subject, even as confined to the English translation: for surely, although it be in every case of atonement evidently implied, that the thing or person atoned for was thereby cleansed, and so rendered fit for the service of God; it must likewise be admitted, that by this they were rendered pleasing to God, having been before in a state impure and unfit for his service, and being now rendered objects of his approbation and acceptance as fit instruments of his worship. The fallacy of Dr. Priestley's interpretation consists in this, that he assumes that to be the sole end of the atonement, which, although an undoubted consequence from it, was inseparably connected with, and subservient to, another and more important effect: the atonement indeed purifying, so as to qualify for the service and worship of God; but this purification consisting in the removal of that, which unfitted and disqualified for such sacred purposes; bringing what before was undeserving the divine regard into a

state of agreement with the divine purity, and rendering it the object of the divine approbation. To make atonement, then, to God, was to remove what was offensive; and thus, by conciliating the divine favour, to sanctify for the divine service.

This general meaning of the expression, modified by the circumstance of its application, will lead us to its true value and force in each particular instance. Thus, in the atonements at the *consecration* of the tabernacle, altars, vessels, and priests; the several instruments and persons destined for the offices of worship, being in their natural state unworthy of this sacred use, were thereby purified from all natural pollution, and rendered fit objects of the divine acceptance. The same may be applied to those atonements appointed for *restoring* persons to the privileges of public worship, who had been disqualified by circumstances of external impurity; such as were occasioned by natural infirmities, diseases, and accidental events. But whilst in these cases, in which moral character could have no concern, the purifying rite of atonement was enjoined, to render both things and persons worthy and approved instruments of the divine worship; so in those where moral character *was* concerned, the atonement made by the sacrifice for sin qualified the transgressor for the divine service, by removing what had been offensive from the sight of him, *who is of purer eyes than to behold iniquity;* the repentance of the offender, aided by the pious

observance of the enjoined rite, averting the divine displeasure, and effecting a reconciliation with his offended Sovereign: whilst those who were guilty of a presumptuous and deliberate defiance of the divine authority were cut off from all connexion with their God, and no atonement whatever was allowed for their transgressions. Episcopius seems to state the case very satisfactorily — "Sacrificia *pro peccato*, ea erant quæ offerebantur ad impuritates expiandas, sive eæ essent *morales*, sive *physicæ* aut potius *ceremoniales*. *Morales impuritates* voco, istas quæ animorum sunt: id est, quæ *culpam* aliquam ex animæ sive ignorantia, sive errore, sive imbecillitate ortam in se habent: impuritates enim, quæ per superbiam, &c. contrahebantur, sacrificiis expiari non poterant. *Physicas* sive *ceremoniales impuritates* voco, fæditates, sive maculas illas corporis, quæ *nulla culpa* hominis contrahi possunt; quales sunt quæ ex leprosi, mortui contractu," &c. — *Inst. Theol.* Lib. III. Sect. II. cap. iii. vol. i. p. 71.

This view of the matter seems to give to the whole of the Levitical atonement a consistent and satisfactory meaning. The atonement, in all cases, producing the effect of fitting for the divine service: — this, in such as involved no consideration of moral character, (as in the consecration of inanimate things, or the atonement for persons labouring under corporeal impurities,) could consist only in the removal of the ex-

ternal impurity, for in such cases this impediment alone existed: whilst in those in which moral character *was* concerned, as in cases of sin, whereby man, having incurred the displeasure of his God, had disqualified himself for the offices of his worship, the unfitness could have been removed only by such means as, at the same time, removed that displeasure, and restored the offender to the divine favour: — or, in other words, the *atonement* was in such cases an act of *propitiation*. And to such cases it is, that it may be applied in the strict sense of the word *reconciliation*; so that the doctrine of *atonement*, so far as relates to sin, is nothing more than the doctrine of *reconciliation*.

As to the *manner* in which the sacrifice for sin may be supposed to have *operated* to the effecting of this reconciliation, this is of no concern to the present inquiry. That a reconciliation *was* thereby effected, insomuch that the penalty of the transgression was remitted, and the offender restored to the privileges which he had forfeited by his offence, is abundantly manifest. The instances in Scripture, in which the effect of the *atonement* is expressly described as the removal of the divine displeasure, are too numerous to be recited. Let a few suffice.—In Exod. xxxii. 30. 32. Moses, addressing the Israelites after the great crime which they had committed in worshipping the golden calf, says, *Ye have sinned a great sin*; and *now I will go up*

unto the Lord; peradventure I shall make an ATONEMENT FOR YOUR SIN: and these words he immediately after explains, by his prayer to God, that he might *forgive their sin.* Again, we find a stop put to an infliction of punishment, by the atonement made by Aaron for the people in the rebellion of Korah. *And Moses said, take a censer; and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun: and Aaron took as Moses commanded him; and made an atonement for the people — and the plague was stayed.* Numb. xvi. 46, 47, 48. The atonement made by Phinehas, and the effect of it, are not less remarkable: God says of him, he *hath* TURNED MY WRATH AWAY *from the children of Israel, (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy — he was zealous for his God, and made an* ATONEMENT *for the children of Israel.* Numb. xxv. 11. 13.

The instances of atonement here adduced, are not, indeed, of the sacrificial kind; but they equally serve to evince the Scripture sense of the term, in cases of transgression, to be that of reconciling the offended Deity, by averting his displeasure: so that, when the atonement for sin is said to be made by sacrifice, no doubt can remain, that the sacrifice was strictly a sacrifice of *propitiation.* Agreeably to this conclusion, we find it expressly declared, in the

several cases of piacular oblations for transgression of the divine commands, that the sin, for which atonement was made by those oblations, should be *forgiven.**

Dr. Priestley and H. Taylor have of late endeavoured to subvert this notion, by representing sacrifices merely as *gifts*, and atonement as nothing but a ceremonial *purifying and setting apart* from common use, for the divine service, without any idea whatever of propitiation: see *Theol. Repos.* vol. i. p. 199—205. and *B. Mord.* p. 799—805. How far this theory is invalidated by the observations contained in the present Number, it remains for the reader to judge. I shall only add, that Dr. Sykes, whose authority both these writers are in general very willing to acknowledge, does not hesitate to pronounce the sacrificial meaning of the word כפרים *atonement*, to contain the notion of *propitiation*; deriving it, as has been here done, from the original signification of the word כפר, *to cover*, that is, "to remove or take away anger or offence, by so covering it that it may not appear:" (*Essay on Sacrifices*, pp. 152. 158, 159.) and "to *make atonement for sins*," he says, "is to do something by the means of which a man obtains pardon of them." (p. 306.)

How strongly the propitiatory import of the

* See Levit. iv. 20. 26. 31. 35. v. 10. 13. 16. 18. vi. 7. xix. 22. Numb. xv. 25, 26. 28. Consult also Hallet's Notes and Discourses, vol. ii. p. 270—274.

sacrificial atonement, contended for in this note, was attributed to it by modern Jews, has been already amply detailed in Number XXXIII. — In Dr. Laurence's *Sermon on the Metaphorical Character of the Apostolical Style*, (pp. 17. 32.) there are some good observations on the Targum of Jonathan, tending to confirm the position, that the ideas of *atonement*, and of *forgiveness*, were held by the Jews in the time of our Saviour, as perfectly equivalent.

NO. XXXVII. — ON THE EFFICACY OF THE *MOSAIC ATONEMENT* AS APPLIED TO CASES OF *MORAL* TRANSGRESSION.

PAGE 33. (n) — For the purpose of reducing the sacrificial atonement to the simple notion of *external purification*, it has been thought necessary to deny the appointment of any expiation for the transgressor of the *moral* law. It has been argued, that those *sins* and *iniquities*, for which it is in several instances expressly said that *forgiveness* was procured by the atonement, "do not, in the language of the Old Testament, necessarily imply a deviation from *moral* rectitude, or a transgression of the *moral* law; but are frequently used, when nothing more can be understood, than a privation of that bodily purity, which the *ceremonial* law required; as we read of the *iniquity of the sanctuary*, (Numb. xviii. 1.)

and of the *iniquity of the holy things*, (Exod. xxviii. 38.); and as we find the ashes of the burnt heifer, though applied only for the purification of external uncleanness, expressly called 'the ashes of the burnt heifer of purification for *sin*;' (Numb. xix. 7.) and, in like manner, the oblation required from him who had recovered from a leprosy, a *sin*-offering; the unclean person, though free from blame in a *moral* point of view, yet in the eye of the *law* being deemed a sinner." These observations, it is but fair to confess, are to be found in the pages of one of the ablest advocates of the doctrine of *atonement*. It is also urged that the sins for which atonements were appointed, were, at most, but *sins of ignorance*, to which scarcely any moral character could attach, and which deserved to be ranked in the same class with mere natural or accidental infirmities. This latter point is largely insisted on by writers who oppose the received doctrine of atonement; and it is particularly enforced by a writer in *Theol. Rep.* vol. iii. who signs himself Eusebius, and who professes to enter fully into an examination of the several cases of atonement recorded in the Old Testament.

In reply to the first of these arguments, let it be remarked, 1. That the expressions so much relied on, *iniquity of the holy things*, *iniquity of the sanctuary*, mean merely the *profanation*, or *improper use* of the holy things, &c.; so that the iniquity here refers to the *persons* making this

improper use of the holy things, not to the *things* themselves: and thus the entire objection, derived from the use of this expression, falls to the ground. This appears, as well from the force of the term in the original, which is translated, *iniquity;* as from the context of the passages referred to. The Hebrew word עון being derived from עוה, the strict signification of which is *to turn, or be turned, aside from the proper state or destination,* applies with peculiar propriety to the improper, or profane use of the holy things of the sanctuary. And this sense is supported by the passages in which the expression occurs; the Priests *bearing the iniquity of the Sanctuary,* (Numb. xviii. 1.) and Aaron *bearing the iniquity of the holy things,* (Ex. xxviii. 38.) manifestly relating, and being understood by every commentator to relate, to the care to be taken that no improper use or legal defilement should profane the sacred things; inasmuch as, in such case, it would rest with Aaron, and with the priests, to bear the punishment of, or make atonement for, such profanation. Thus Jarchi on Numb. xviii. 1. "Upon you I will bring the punishment of the strangers, that shall sin concerning the sanctified things that are delivered unto you." Houbigant translates the words in Numb. *sustinebit sanctuarii noxas; i. e.* as he explains it, reus erit delicti in sanctuarium admissi,—and in Exodus, *suscipiet maculas donorum.* — See also *Ainsworth, Patrick, Calmet, Le Clerc,*

Dathius, and, in short, all the commentators, who concur in this interpretation; and in like manner explain the passage in Exodus: see likewise Levit. xvi. 16—19.

But as the word *iniquity*, thus applied to the sacred *things*, will not prove, that by *sin*, in the Levitical law, nothing more was intended than *external defilement*; so neither will, 2. The application of the term *sin* and *sin-offering* to *persons* labouring under mere *corporeal impurities*. Respecting the case of the burnt heifer, in which, though intended solely for the purification of external uncleanness, the ashes are expressly called *the ashes of the burnt heifer of purification for sin*, it must be noted, that the argument here is chiefly derived from the words of the translation, without attending sufficiently to the original; the words in the Hebrew signifying literally, *the ashes of the burnt sin-offering*.* *Purification for sin*, then, is not the language of the original; and from this, consequently, nothing can be inferred. But, even admitting that the corporeal impurities arising from leprosy, puerpery, contact of the dead, and other such causes, are spoken of as *sins committed* by the persons labouring under them, in like manner as the direct and voluntary transgressions of the divine commands; admitting that it is pronounced of the former, equally as of the latter, that, in virtue of the atonement,

* See *Ainsworth*, *Patrick*, and *Dathe*, on Numb. xix. 17. also *Richie's Pecul. Doctr.* vol. i. p. 212.

the sin which had been COMMITTED *was* FORGIVEN *them ;* admitting that the sin-offering, on these occasions, looked solely to the uncleanness, without having any respect to the *general* sinfulness and unworthiness of the person seeking to be restored to the privileges of the public worship of God ; and admitting that, in looking to the particular instance of uncleanness, it could not have been intended (as the later Jews explain it, see p. 262.*) through that, to have referred to that original guilt incurring the penalty of death, from which this and the other infirmities of man's nature had taken their rise ; or to some specific crime, by which these bodily inflictions had been incurred † : — admitting, I say, all these things, (which however it would be extremely difficult to prove,) and, consequently, admitting that the terms, *sin*, and *sin-offering*, as applied to *these*, could merely signify external uncleanness, and the appointed means of removing it; yet can this furnish no inference whatever affecting those cases, in which the disqualification to be removed by the sin-offering is expressly stated to be, *not* that of external uncleanness, but a disqualification resulting from a transgression of the divine commands. This, however it may be called a *legal* offence, cannot be thereby divested of its

* See also *Ainsworth*, on Numb. xix. 16. Lev. xii. 7., and xiv. 32. 34. 49.; and *Jennings's Jew. Antiq.* vol. i. p. 322.

† See *Episcopius*, de lepra, *Inst. Theol.* L. III. sect. ii. cap. 3. § 33. — also p. 262. of this volume.

intrinsic nature, but must still inevitably remain a *moral* transgression. And when atonement is said to be made for *sins committed against any of the commandments of the Lord,* it must surely be a strange species of interpretation that can confound such sins with mere external pollution, and the *forgiveness* granted to such offences with the mere cleansing from an accidental impurity. It will appear yet more strange, when we come to notice, under the next head, some specific violations of the moral law, for which atonements were appointed.

But it is contended, that those transgressions of the divine commands, for which atonements were appointed, were merely *sins of ignorance;* to which, as the writer in the *Theol. Rep.* pronounces, scarcely any moral character could attach; and which, therefore, might justly be ranked in the same class with the former cases of accidental defilement. As this argument has been a good deal relied on, it becomes necessary to consider, more particularly, the nature of those transgressions for which atonements were appointed, and the force of that expression in the original, which has been usually understood as implying sins of ignorance.

And 1. it must certainly be admitted, that sins of *ignorance,* in the direct sense of the word, are intended by the expression, since we find it expressly stated in some places that *they wist it not;* and, again, that the sins were *done without*

their knowledge and *were hidden from them*, and had *come to their knowledge* after they were committed. (Levit. iv. 13, 14. 23. 28. v. 2, 3. 17, 18. Numb. xv. 24.) Yet, even here, the ignorance intended cannot have been of a nature absolute and invincible, but such as the clear promulgation of their law, and their strict obligation to study it day and night, rendered them accountable for, and which was consequently in a certain degree culpable. Thus Houbigant, on Lev. iv. 2. Nos per *imprudentiam*, ut multi alii per *errorem*; melius quam Vulgatus, per *ignorantiam*. Nam leges per Mosen promulgatas, et sæpe iteratas, *ignorare* Israelitæ non poterant. This is also agreeable to the general language of Scripture; in which, crimes said to be committed by persons, κατὰ ἄγνοιαν, *in ignorance*, are nevertheless represented strictly as crimes, inasmuch as that ignorance might have been removed by a careful and candid search after their duty; and thus, being voluntary, their ignorance itself was criminal. See Acts iii. 17. where the Jews who crucified Christ are said to have acted κατὰ ἄγνοιαν. St. Paul also ascribes the enormous wickedness of the Heathen world to *the ignorance that was in them*, Eph. iv. 18. And their vicious desires, St. Peter calls, ἐν τῇ ἀγνοίᾳ ἐπιθυμίαις, *lusts in ignorance*, 1 Pet. i. 14.*

Thus, then, even though the expression in

* See also Acts, xvii. 30. Rom. x. 3. 1 Tim. i. 13. and numerous other passages of the New Testament.

the original were confined to sins of ignorance, yet would it not follow, that it meant such acts as were incapable of all moral character, and might be classed with mere corporeal infirmities, to which the notion of punishment could not possibly attach. But that the expression, besides sins of ignorance, includes likewise all such as were the consequence of human frailty and inconsideration, whether committed knowingly and wilfully, or otherwise, will appear from considering the true force of the original term שגגה, or משגה, which, together with its root שגג, שגה, or שוג, is found, in numerous passages of Scripture, to signify the species of offence here described, in opposition to that which involves a deliberate and presumptuous contempt of God's authority. Cocceius thus explains it — "Si, putantes licitum, fecerint illicitum, *ignorantiâ* verbi: aut, si *præoccupatus* egerit, quod *novit esse illicitum.*" The word, he says, as it occurs in Numb. xv. 22. 24, 25, 26, 27, 28. is directly opposed to ביד רמה, in verse 30. sinning *with a high hand*, that is, deliberately and presumptuously. He also explains it, as implying a full and entire engrossment of mind and affection, producing a temporary oblivion of what is right: which is nothing more than the common effect of any passion which has taken strong hold of the mind. For this he instances Isai. xxviii. 7. In like manner Dr. Taylor, in his *Concordance*, understands the word — "שגג, to err, to do what

is wrong, through ignorance, mistake, bad advice, or persuasion — or *through the violence of some strong passion or affection.*" Dr. Richie also, (*Pecul. Doct.* vol. i. pp. 226, 227.) adduces a great number of passages to prove, that the word in question "denotes any sin, which doth not proceed from a deliberate contempt of authority, but from human frailty or infirmity only." See also *Hammond*, *Le Clerc*, and *Rosenmüller*, in Hebr. ix. 7. — where they supply numerous instances to prove, that both ἀγνοεῖν, and שגה, are used in the sense here given, as extending to all sins that were not of the class of presumptuous, or such as by the law were necessarily to be punished with death. Rosenmüller adds, that for *every sin*, except those to which death was annexed, atonement was made on the day of expiation. Now it is remarkable, that, for the sins atoned for on that day, the very word which is used by the Apostle in his Epistle to the Hebrews, (ix. 7.) is ἀγνοήματα.*

* *Schleusner* in his *Spicileg. Lexic. in Int. Græc. V. T.* p. 3. thus explains the words ἀγνοίω and ἀγνόημα. "Ἀγνοέω notat simpliciter *pecco*, sine adjunctâ notione *ignorantiæ*. Erravit Bielius, qui ἀγνοεῖν tantum *ex ignorantia peccare* notare dicit. Cf. *Sirac.* v. 18. ἐν μεγάλῳ καὶ μικρῷ μὴ ἀγνοεῖ, μηδὲ ἕν: h. e. nullum plane peccatum committe, nec grave nec leve. Hæc notio etiam ex Hebraicis verbis שגג, אשם, et שגה, quibus ἀγνοεῖν in verss. Græc. respondet, apparet." — "Ἀγνοήματα, *peccata* simpliciter. 1 Macc. xiii. 39. ubi cum vocabulo ἁμαρτήματα permutatur. (Cf. Levit. xxvi. 39. ubi Hebraicum עון Aqu. ἄγνοιαν reddit.) Locum e Philone huc facientum dedit cl. Loesnerus ad Hebr. ix. 7. Sic ἀγνωμονεῖν

But, in fact, the opposition already alluded to in Numb. xv. 27. 30. seems at once to decide the

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apud *Xen. Hist. Græc.* I. 7. 10. simpliciter *inique agere* notat: ubi bene præcipit S. R. Morus, verba apud Græcos, vi originis scientiam aut inscientiam exprimentia, ut in omnibus linguis, notare virtutes et vitia, quæ illam scientiam et inscientiam, vel necessario, vel plerumque, sequi soleant."

Loesner also remarks thus on the words, ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ΑΓΝΟΗΜΑΤΩΝ, in Hebr. ix. 7.—"Apud Alexandrinos Interpp. locis pluribus ἄγνοιας vel ἀγνοήματα de *peccatis* et *delictis* quibusvis ad exprimendum Hebraicum חטאה dici, ignotum esse harum literarum amantibus non potest. Adjungamus *Philonem* lib. de *Plant. Noe.* p. 229. c. scribentem, Θυσίαι ὑπομιμνήσκουσι τὰς ἑκάστων ΑΓΝΟΙΑΣ τε καὶ διαμαρτίας, victimæ in memoriam revocant singulorum peccata et delicta."

The observations also of *Danzius,* on the word ἀγνοήματα in the aforementioned passage of Hebr. deserve particularly to be attended to. "*Peccata* quæ *expianda* sunt, vocantur hic ἀγνοήματα. Quæ *Socinianis* haud alia sunt, quam *quæ vel ignorantiâ sive oblivione juris alicujus divini, ex vel ignorantiâ facti et circumstantiarum, vel etiam ex humanâ quâdam imbecillitate proficiscuntur.* Equidem concedendum omnino est, ἀγνοήματα hinc inde in scriptis sacris ac profanis pro hujus generis extare peccatis. Quod autem et *voluntaria* ac *graviora* haud raro denotet, satis superque docent dicta Psal. xxv. 7. ubi פשע (quod quam magnum designet peccatum, mox dicturi sumus) LXX reddiderunt per ἄγνοιαν. Hoseæ, iv. 15. spiritualis Israelitarum scortatio per verbum ἀγνοέω, pro Ebraico זנה positum, exprimitur; quæ sane leve ac ex ignorantiâ commissum peccatum non fuit: prout ex toto hoc capite satis clare apparet. Etiam Jud. v. 19, 20. pro quibusvis delictis idem vocabulum ponitur. Hinc et Syrus interpres pro ἀγνοήμασι Apostoli in loco citato, (viz. Hebr. ix. 7.) posuit ܫܓܝܐ: quâ voce quævis designantur peccata (vide Matt. xviii. 35.), etiam illud ab Adamo perpetratum (vid. Rom. v. 16. sqq.), quod certe nec leve

point. For there we find the sins implied by the word שְׁגָגָה, directly opposed to sins of *presumption;* that is, to such as proceeded, *not* from human frailty, but from a deliberate and audacious defiance of the divine authority; which appears to be the true meaning of *presumptuous sins,* as may be collected from Numb. xv. 30, 31. Exod. xxi. 14.—and v. 2. compared with xviii. 11. Deut. i. 42, 43. xvii. 12, 13. xviii. 22. and various other passages. See *Pec. Doct.* vol. i. pp. 229, 230. also *Maim. Mor. Nev.* part. 3. cap. 1. And hence it appears, that, so far as the force of the original term is considered, the efficacy of the atonement was extended to all sins which flowed from the infirmities and passions of human nature; and was withheld only from those which sprang from a presumptuous defiance of the Creator.

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fuit, nec ex ignorantiâ commissum. Imo ex collatione loci Lev. xvi. sole lucidius patet, hic sub voce τῶν ἀγνοημάτων omnis generis contineri peccata. Siquidem ibi satis perspicue docetur, *omnia* peccata, in anniversario isto sacrificio expiari. Et quidem omnia illa, quæ supra vocibus עון, פשע, ac חטאה erant expressa. Atque sub se continent quidquid omnino venit sub *peccati* nomine." The writer then proceeds, from a strict investigation of the exact sense of these Hebrew words, as well as from a copious enumeration of the opinions of the great Jewish doctors, to confirm his position, that in the word ἀγνοήματα, as used by the Apostle, (Heb. ix. 7.) *sins of every description* are indiscriminately alluded to. See *Danz. Funct. Pontif. Max. in Adyt. Anniv.* in *Meuschen Nov. Test. ex Talm.* p. 1007—1012.

The word ἀκουσίως, used by the LXX in the translation of the term, though it seems to imply an *involuntary act*, is yet by no means inconsistent with this exposition. The force of this term, as applied by the LXX, is evidently not incompatible with a perfect consciousness of the crime committed, and is used only in opposition to ἑκουσίως, by which they every where describe such an act as is entirely spontaneous and deliberate, which, in the words of Episcopius, is performed, *plenâ voluntate;* or, as he again explains it, which *is done wilfully*, and *with a fixed and deliberate purpose of transgression.* (*Inst. Theol.* lib. iii. sect. ii. cap. 3. § 9. 14.) Ἀκουσίως, then, is not to be considered as denoting an act, strictly speaking, *involuntary;* but as opposed to what was *deliberate* and *wilful:* it is, therefore, applied with propriety to all sins of *infirmity*. The use of the word ἑκουσίως in Hebr. x. 26. throws abundant light on the force of this expression. See *Ainsworth* on Lev. iv. 2. See also the authorities adduced by *Elsner, Observat. Sacr.* vol. i. p. 494.

But, 2dly, the conclusion, which has been here derived from the signification of the original word, is fully confirmed by the cases of atonement referred to in the text; since the offences there described are clearly such as can by no means be brought within the description of sins of *ignorance:* it being impossible that a man could deny, or keep back, that which was

entrusted to him by another; or take from another his property by violence or deceit; or deny upon oath, and withhold from the proper owner, what he had found, without a consciousness of the guilt. Besides, it is to be observed, that, neither in these, nor in the case of the bond-maid, is it said that the sin was *committed in ignorance;* but, on the contrary, the very expressions used in the original, unequivocally mark a consciousness of crime in the several instances alluded to; as may be seen particularly in *Outram De Sacrif.* lib. i. cap. xiii. § 4. where this point is fully established in opposition to Episcopius. These crimes, indeed, of fraud, perjury, violent injustice, and debauchery, the writer in the *Theol. Rep.* seems disposed to treat as venial offences, being criminal, as he says, *but in a low degree.* (Vol. iii. p. 412.) But, for the purpose of proving that no atonements were appointed for transgressions of the moral law, it would be necessary to shew that these acts were not *in any degree* criminal: this, however, he has not attempted; and he is, consequently, in the conclusion compelled to admit, (p. 414.) that the Levitical atonements extended to violations of the moral law. Sykes also, it must be observed, is obliged to confess, that the cases here alluded to are cases of "known and open wickedness." (*Script. Doct. of Redemp.* p. 331.) Hallet expressly says, "It is *certain,* that there were sacrifices under the law appointed to make

atonement for *moral* evil and for *moral* guilt; particularly *lying, theft, fraud, extortion, perjury,* as it is written, Lev. vi. 1, 2, &c."—*Notes and Discourses,* vol. ii. pp. 277, 278.

Now, that these atonements, in cases of moral transgression, involved a real and literal remission of the offence, that is, of the penalty annexed to it, will appear from considering not only the rigorous sanction of the Mosaic law in general, by which he, *who did not continue in* ALL *the words of the law to do them,* was pronounced *accursed,* (Gal. iii. 10. Deut. xxvii. 26.) and consequently subjected to the severest temporary inflictions; but also the particular cases, in which the piacular sacrifices are directly stated to have procured a release from the temporal punishments specifically annexed to the transgression: as in the cases of fraud, false-swearing, &c. which, with the punishments annexed by the law, and the remission procured by the piacular oblation, may be seen enumerated by Grotius (*De Satisfact. Chr.* cap. x.) and still more fully by Richie. (*Pecul. Doct.* vol. i. pp. 232—252.) Houbigant also speaks of it as a matter beyond question, that, in such offences as admitted of expiation under the Mosaic law, a release from the temporal penalty of the transgression was the necessary result of the atonement: on Levit. v. 4. he describes the effect of the atonement to be, "ut post expiationem religione factam, non sit amplius legum civilium

pœnis obnoxius." Hallet says, that the sacrifices "procured for the offender a deliverance from that punishment of *moral guilt*, which was appointed by the law;" and he instances the case of *theft*, in which, though the offender was liable to be cut off by the miraculous judgment of God, yet the sacrifice had the virtue of releasing from that immediate death, which the law had denounced against that particular sin. — *Notes and Disc.* pp. 276—278.

That the remission of sins obtained by the Levitical sacrifices was a remission only of temporal punishments, cannot weaken the general argument; as the sanctions of the law, under which the sacrifices were offered, were themselves but temporary. The remission of the penalty due to the transgression was still real and substantial: the punishment was averted from the offender, who conformed to the appointed rite; and the sacrificial atonement was, consequently, in such cases, an act of propitiation. The sacrifices of the law, indeed, considered *merely* as the performance of a ceremonial duty, could operate only to the reversal of a *ceremonial* forfeiture, or the remission of a *temporal* punishment: that is, they could propitiate God only in his temporal relation to his chosen people, as their Sovereign: and for this plain reason, — because the ostensible performance of the rite being but an act of external submission and homage, when not accompanied with an internal submission of mind

and a sincere repentance, it could acquit the offender only in reference to that external law, which exacted obedience to God as a civil prince. In such cases, the Jewish sacrifices, merely as legal observances, operated only to the temporal benefits annexed by the Levitical institution to those expressions of allegiance: but, as genuine and sincere acts of worship and penitence, whenever the piety of the offerer rendered them such, they must likewise have operated to procure that spiritual remission and acceptance, which, antecedent to and independent of the Levitical ordinances, they are found in several parts of Scripture to have been effectual to obtain.

The author of the *Scripture Account of Sacrifices* (p. 168.) thus reasons upon this subject:— "This people (the Jews), as to their inward state, were doubtless under the same control, both of the law of nature and of the divine Providence, as they were before the *law*; this having introduced no change in this respect. They were consequently entitled to the pardon of *all* their sins, of what nature soever, upon the same terms as before." And then he goes on to shew, that, with the sacrifices of the law, they continued to offer such also as had been customary in the Patriarchal times. And, in proof of this, he adduces instances from the law itself, in which such sacrifices are referred to and recognised. They appear manifestly alluded to in

the two first chapters of Leviticus, in which the language marks the offering to be of a purely voluntary nature, and merely prescribes the *manner* in which such an offering was to be made: whereas, when *specific* legal and moral offences are to be expiated, the law *commands* the offering, and the specific nature of it. He adduces also the cases of David, and of Eli's house, to shew that Scripture supplies instances of "sacrifices offered out of the occasions prescribed by the law, for averting the divine displeasure upon the occasion of sin." (P. 173.) What this writer justly remarks concerning sacrifices distinct from those prescribed by the law, I would apply to all; and consider the penitent and devout sentiments of the offerer, as extending the efficacy of the Levitical sacrifice to the full range of those benefits, which, before the Levitical institution, were conferred on similar genuine acts of worship.

Nor let it be objected to this, that the Apostle has pronounced of the Levitical offerings, that they *could not make perfect as pertaining to the conscience.* (Hebr. ix. 9. x. 1.) The sacred writer here evidently speaks in comparison. He marks the inferiority of the *figure* to the *substance,* and the total insufficiency of the type, considered independently of that from which its entire virtue was derived, to obtain a perfect remission. It might, indeed, he argues, by virtue of the positive institution, effect an external and

ceremonial purification; but beyond this it could have no power. *The blood of bulls and of goats could not*, of itself, *take away sins*. It could not render the mere Mosaic worshipper PERFECT *as to conscience*. It can have no such operation, but as connected, in the eye of faith, with that more precious blood-shedding, which can *purge the conscience from dead works to serve the living God*. It could not, says Peirce, on Hebr. ix. 9., "with reference to the conscience, make perfect the worshipper, who *only* worshipped with meat and drink offerings and washings, &c."—In this view of the subject, the remarks contained in this Number seem no way inconsistent with the language of the Apostle.

One observation more, arising from the passage of the Apostle here referred to, I would wish to offer.—In pointing out the inferiority of the Mosaic to the Christian institution, we find the writer, in the tenth chapter, not only *asserting* the inefficacy of the Mosaic sacrifice for the full and perfect remission of sins, but taking considerable pains to *prove* it. Now from this it seems, that the Jews themselves, so far from confining their legal atonements to the mere effect of *ceremonial* purification, were too prone to attribute to them the virtue of a *perfect* remission of all moral guilt. Of this there can be no question as to the later Jews. Maimonides expressly says in his treatise, *De Pœnit.* cap. i. § 2., that "the scape-goat made atonement for

all the transgressions of the law, both the lighter and the more heavy transgressions, whether done presumptuously or ignorantly: all are expiated by the scape-goat, if, indeed, the party repent." I would remark here, that though Maimonides evidently stretches the virtue of the atonement beyond the limits of the law (presumptuous sins not admitting of expiation), yet he seems to have reasoned on a right principle, in attributing to the sincere and pious sentiments of the offerer the power of extending the efficacy of the atonement to those moral offences, which the legal sin-offering, *by itself*, could never reach.

NO. XXXVIII. — ON THE *VICARIOUS IMPORT* OF THE MOSAIC SACRIFICES.

PAGE 34. (°) — I have, in the page here referred to, used the expression vicarious *import*, rather than *vicarious*, to avoid furnishing any colour to the idle charge, made against the doctrine of atonement, of supposing a real substitution in the room of the offender, and a literal translation of his guilt and punishment to the immolated victim; a thing utterly incomprehensible, as neither *guilt* nor *punishment* can be conceived, but with reference to *consciousness*, which cannot be transferred. But to be exposed to *suffering*, in consequence of another's guilt; and thereby, at the same time, to *represent* to the

offender, and to release him from, the punishment due to his transgression, involves no contradiction whatever. In this sense, the suffering of the animal may be conceived a substitute for the punishment of the offender; inasmuch as it is in virtue of that suffering that the sinner is released. If it be asked, what connexion can subsist between the death of the animal and the acquittal of the sinner? I answer, without hesitation, I know not. To unfold divine truths by human philosophy, belongs to those who hold opinions widely different from mine on the subject of atonement. To the Christian it should be sufficient, that Scripture has clearly pronounced this connexion to subsist. That the death of the animal could possess no such intrinsic virtue is manifest; but that divine appointment could bestow upon it this expiatory power, will not surely be denied: and as to the fact of such appointment, as well as its reference to that great Event from which this virtue was derived, the word of Revelation furnishes abundant evidence, as I trust appears from the second of the Discourses contained in this volume.

Now, that the offering of the animal slain in sacrifice may be considered vicarious in the sense here assigned, that is, vicarious in *symbol*, (or as representing the penal effects of the offerer's demerits, and his release from the deserved punishment in consequence of the death of the victim,) — seems to require little proof,

beyond the passages of Scripture referred to in the text. If farther evidence should, however, be required, we shall find it in a more particular examination of that most solemn service of the yearly atonement, described in pp. 61, 62. of this volume. Meanwhile, it may be worth while to inquire, how far the arguments urged in opposition to the vicarious nature of the Mosaic sacrifices will operate against *this* acceptation. And, for this purpose, it will be sufficient to examine the objections, as stated by Sykes, and H. Taylor; inasmuch as the industry of the former, and the subtilty of the latter, have left none of the arguments of Socinus, Crellius, or the other learned antagonists of the doctrine of atonement, unnoticed or unimproved; and the skirmishing writers of the present day have done nothing more than retail, with diminished force, the same objections.

They are all reduced by Sykes and Taylor under the following heads: — 1. It is no where *said* in the Old Testament, that the life of the victim was given *as a vicarious substitute* for the life of him who offered it. 2. The atonement was not made by the *death* of the animal, but by the sprinkling of the blood at the altar. 3. No atonement *could* be made, where *life* was forfeited. 4. Atonements were made by the sacrifice of animals in some cases where *no guilt was involved.* And 5. Atonements were sometimes made *without the death* of an animal, or

any blood-shedding whatever.* — This is the sum total of the arguments, collected by the industry of these writers, against the notion of the vicarious nature of sacrifice: and it must be remembered, that Sykes applies these to the idea, that "the taking away the life of the animal was designed to put the offerer in mind of his demerits," no less than to the idea, that "the life of the animal was given in lieu of the life of the sinner;" (pp. 120, 121.) so that they may fairly be replied to, on the principle of atonement here contended for.

Now, to the first of these objections it may be answered, that it is again and again asserted in the Old Testament, that, in cases where punishment had been incurred, and even where (as we shall see hereafter) life itself was forfeited, the due oblation of an animal in sacrifice was effectual to procure the reversal of the forfeiture, and the pardon of the offender; that is, the death of the animal was so far represented as standing in place of the offender's punishment, and in some cases even of his death, that through it, no matter how operating, the offerer was enabled to escape. This, however, is not deemed sufficient. Some precise and appropriate phrase, unequivocally marking a strict vicarious substitution, is still required. But as a strict vicarious substitution, or literal equivalent, is not con-

* See *Sykes's Essay on Sacr.* pp. 121—141. *Ben. Mord.* pp. 797—799. and *Crell. contra Grot.* cap. x.

tended for, no such notion belonging to the doctrine of atonement, it is not necessary that any such phrase should be produced. The words, כפר, and נשא, in their sacrificial application, sufficiently *admit* the *vicarious import;* and the description of the sacrificial ceremony and its consequences, especially in the instance of the scape-goat, positively *prove* it; and beyond this nothing farther can be required.

But it is curious to remark, that both Sykes and Taylor, in their eagerness to demonstrate that the sacrificial terms conveyed nothing whatever of a vicarious import, have urged an objection, which rebounds with decisive force against their own opinion. "The life of the animal," say they, "is never called, in the Old Testament, a *ransom;* nor is there any such expression, as λύτρον, ἀντίλυτρον, ἀντίψυχον, *equivalent, exchange, substitute,* &c." *Essay on Sacr.* p. 134. *B. Mord.* p. 197. — Now, not to speak of their criticisms on the expressions in the *original* (particularly on the word כפר), which merely go to prove that these words do not *necessarily* convey such ideas, inasmuch as, being of a more extended signification, they are not in *all* cases applied exactly in this sense — an argument, which will easily strip most Hebrew terms of their true and definite meaning, being, as they are denominated by Grotius, (*De Satis. Chr.* cap. viii. § 2, 3.) πολύσημοι — not to speak, I say, of such criticisms, nor to urge the unfairness

of concluding against the meaning of the original, from the language used in the Greek translation; have not these writers, by admitting that the words λύτρον, ἀντίλυτρον, &c. if applied to the Mosaic sacrifices, would have conveyed the idea of vicarious substitution, thereby established the force of these expressions, when applied in the New Testament to the death of Christ, (Matt. xx. 28. Mark x. 46. 1 Tim. ii. 6.) which being expressly said to be a sacrifice for the sins of men, and being that true and *substantial* Sacrifice, which those of the law but faintly and imperfectly represented, consequently reflects back upon them its attributes and qualities, though in an inferior degree?

Again, *secondly*, it is contended, that the atonement was not made by the *death* of the animal, but by the sprinkling of the blood.—True; and by this very sprinkling of the blood before the altar it was, that, according to the prescribed rites of sacrifice, the *life* of the animal was *offered*; as appears from the express letter of the law, which declares *the life to be in the blood*, and subjoins, as a consequence from this, that *it is the blood*, (the vehicle of life, or, as it is called a few verses after, the life itself,) *that maketh an atonement for the soul*, or life, of the offerer. See *Ainsworth* and *Patrick*, on Levit. xvii. 11.; and for the concurrent opinions of all the Jewish doctors on this head, see *Outram. de Sacrif.* lib. i. cap. xxii. § 11.—The rendering of

the above verse of Leviticus in the Old Italic version is remarkable: *Anima enim omnis carnis sanguis ejus est: et ego dedi eum vobis, exorare pro animabus vestris; sanguis enim ejus pro animâ exorabit. Sabatier. Vet. Ital.* And even Dr. Geddes's translation is decidedly in favour of the sense in which the passage has been applied in this Number. "*For the life of all flesh being in the blood, it is my will, that by it an atonement shall be made, at the altar, for your lives.*"

But, *thirdly*, the sacrifice could not have implied any thing vicarious, as no atonement could be made where life was forfeited.—There is no argument advanced by the opponents of the doctrine of atonement with greater confidence than this, and there is none which abounds with greater fallacies. It is untrue, in point of fact; it is sophistical, in point of reasoning; and it is impertinent, in point of application.

1. It is untrue; for atonements *were* made in cases where *without atonement* life was forfeited. This appears, at once, from the passage of Levit. last referred to; which positively asserts the atonement to be made for the *life* of the offerer: it also appears from the unbending rigour of the law in general, which seems to have denounced death against every violation of it, (see Deut. xxvii. 26. Ezek. xviii. 19—23. Gal. iii. 10. James ii. 10.) and, in particular, from the specific cases, of *perjury*, (Levit. vi. 3.) and of *profane swearing*, (v. 4.) for which atonements were

appointed, notwithstanding the strict sentence of the law was death (Exod. xx. 7. and Levit. xxiv. 16.) — see on this *Grot. De Satisf.* cap. x. § 3. *Hallet's Notes and Disc.* pp. 275—278. and *Richie's Pecul. Doct.* vol. i. pp. 245—249. 280. This last writer, it is to be observed, though opposing the doctrine of vicarious suffering, and wishing to avail himself of the objection here urged, yet finds himself not at liberty to advance farther than to state, that *it seldom happened* that death was denounced against any offences for which atonement was appointed.

2. It is sophistical; for, from the circumstances of atonement not being appointed in those cases in which death was peremptorily denounced, it is inferred, that no atonement could be made where life was forfeited; whereas the true statement of the proposition evidently is, that life was forfeited where no atonement was permitted to be made. It is true, indeed, that death is not expressly denounced in those cases in which atonements were allowed; but this was *because* the atonement was permitted to arrest the sentence of the law; as appears particularly from this, that, where the prescribed atonement was not made, the law, no longer suspended in its natural operation, pronounced the sentence of death. The real nature of the case seems to be this: the rigid tendency of the law being to secure obedience, on pain of forfeiture of life, all such offences as were of so aggravated a kind

as to preclude forgiveness were left under the original sentence of the law, whilst such as were attended with circumstances of mitigation were forgiven on the condition of a public and humble acknowledgment of the offence, by complying with certain prescribed modes of atonement. It should be remembered, also, that the law was not given at different times, so as that its denunciations and atonements should be promulged at different periods; both were announced at the same time, and, therefore, in such cases as admitted of pardon, the penalty being superseded by the atonement, the punishment strictly due to the offence is not denounced, and can only be collected now from the general tendency of the law, from some collateral bearings of the Mosaic code, or from the inflictions which actually followed on the neglect of the atonement. The whole strength of the present objection rests then upon this: — that we have not both the atonement prescribed, and the punishment denounced; that is, the punishment both remitted, and denounced, at the same time.

But I have dwelt too long upon this; especially when, 3dly, the whole argument is inapplicable. For even they, who hold the doctrine of a vicarious *punishment*, feel it not necessary to contend that the evil inflicted on the victim should be exactly the same in quality and degree, with that denounced against the offender; as it depends, they say, upon the will of the le-

gislator, what satisfaction he will accept in place of the punishment of the offender, see *Outram De Sacr.* lib. i. cap. xxi. § 1, 2. 9. But still less will this argument apply, where vicarious *punishment* is not contended for, but merely an emblematic substitute, the result of institution, and which in no respect involves the notion of an equivalent.

Fourthly, The atonement by animal sacrifice, in cases not involving moral guilt, can only prove, that there were sacrifices which were not vicarious, inasmuch as there were some that were not for sin: but it by no means follows, that, where moral guilt *was* involved, the sacrifice was not vicarious. Now it is only in this latter case that the notion of a vicarious sacrifice is contended for, or is, indeed, conceivable. And, accordingly, it is only in such cases that we find those ceremonies used, which mark the vicarious import of the sacrifice. The symbolical translation of sins, and the consequent pollution of the victim, are confined to those sacrifices which were offered confessedly in expiation of sins; the most eminent of which were those offered on the day of expiation, and those for the High Priest, and for the entire congregation, (Lev. xvi. 15—28. iv. 3—12. and 13—22.) in all of which, the pollution caused by the symbolical transfer of sins is expressed by the burning of the victim without the camp: see *Outr. De Sacr.* lib. i. cap. xvii. § 1, 2. Thus it appears, that the very

mode of sacrifice, as well as the occasion of its being offered, clearly ascertained the case of its vicarious import.

But it deserves to be considered, whether even the cases of the *puerpera*, the leper, and the Nazarite, on which, as they seem to imply nothing of *crime*, Sykes and other writers of that class lay so much stress, do not bear such a relation to sin, as to justify the oblation of the animal sacrifice in the view here contended for. It deserves to be considered, whether the pains of childbearing, and all diseases of the human body (of which leprosy in the Eastern countries was deemed the most grievous), being the signal consequences of that apostasy which had entailed these calamities on the children of Adam, it might not be proper, on occasion of a deliverance from these remarkable effects of sin, that there should be this sensible representation of that death, which was the desert of it in general, and an humble acknowledgment of that personal demerit, which had actually exposed the offerer on so many occasions to the severest punishment. That this was the notion entertained by the Jewish doctors, with the additional circumstance of the imputation of actual crime, in these cases of human suffering, has been already shewn, pp. 262, 263. — See also *Vitringa* on Isai. liii. 4. There seems likewise good ground to think, that the idea of distempers as penal inflictions for sins, was prevalent in the earliest

ages even among the heathen, see *Harris's Comment. on the* liiid *ch. of Isai.* p. 235., also *Martini,* as quoted by *Rosenm. Schol. in Jesai.* p. 909. The case of the Nazarite, it must be confessed, seems more difficult to be reconciled to the principle here laid down. And yet, if with Lightfoot (*Hor. Hebr.* in Luc. i. 15.) it be admitted, that "the law of the Nazarites had a reference to Adam, while under the prohibition in his state of innocence," and that it was "designed in commemoration of the state of innocence before the fall" (an idea for which he finds strong support in the traditions of the Jews), it may seem not unreasonable to conclude, that the sacrifice offered by the Nazarite *polluted by the* DEAD, was intended to commemorate that death which was the consequence of Adam's fall from innocence, and which was now become the desert of sinful man. And thus the case of the Nazarite, as well as those of the *puerpera* and the leper, seems sufficiently reducible to the notion of sacrifice here laid down. But, be this as it may, it is clear, that, to prove that a sacrifice may be vicarious, it is not necessary to shew that every sacrifice is so; no more than, for the purpose of proving that there are sacrifices for sins, it is necessary to shew that every sacrifice is of that nature.

We come now to the *fifth,* and last, objection; in which it is urged, that, atonements for sin being made in some cases without any animal

sacrifice; but merely by an offering of flour, by piacular sacrifice it could never be intended to imply the vicarious substitution of a life. To this the answer is obvious, that although no vicarious substitution of a life could be conceived, where life was not given at all, yet from this it cannot follow, that, where a life *was* given, it might not admit a vicarious import. It should be remembered, that the case here alluded to was a case of necessity; and that this offering of flour was accepted, *only* where the offerer was so poor, that he could not by any possibility procure an animal for sacrifice. Can then any thing be inferred from a case, such as this, in which the offerer must have been altogether precluded from engaging in any form of worship, and shut out from all legal communion with his God, or indulged in this inferior sort of offering? Besides, is it not natural to conceive, that this offering of flour being indulged to the poor man, in the place of the animal sacrifice; which, had he been able, he was bound to offer, he should consider it but as a substitute for the animal sacrifice, and that, being burnt and destroyed upon the altar, he might naturally regard it, as a symbol and representation of that destruction which was due to his own demerits? And to all this it may be added, that this individual might be taught to look to the animal sacrifices, offered for *all the sins* of *all the people* on the day of atonement, for the full and complete

consummation of those less perfect atonements, which alone he had been able to make.

These constitute the sum total of the arguments, which have been urged against the vicarious nature of the legal piacular atonements. How far they are conclusive against the notion of their *vicarious import* here contended for, it is not difficult to judge. It deserves to be noted, that, in the examination of these arguments, I have allowed them the full benefit of the advantage which their authors have artfully sought for them; namely, that of appreciating their value as applied to the sacrifices of the law, considered independently of that great Sacrifice, which these were but intended to prefigure, and from which alone they derived whatever virtue they possessed. When we come hereafter to consider them as connected with that event in which their true significancy lay, we shall find the observations which have been here made acquiring a tenfold strength.

What the opinions of the Jewish writers are upon the subject of this Number, has been already explained in Number XXXIII. Whoever wishes for a more extensive review of the testimonies which they supply, on the three points,— the translation of the offerer's sins,— the consequent pollution of the animal, — and the redemption of the sinner by the substitution of the victim, — may consult *Outram, De Sacrif.* lib. i. cap. xxii. § 4—12.

NO. XXXIX.—ON THE IMPOSITION OF HANDS UPON THE HEAD OF THE VICTIM.

PAGE 34. (P) — The ceremony of the imposition of hands upon the head of the victim has been usually considered, in the case of piacular sacrifices, as a symbolical translation of the sins of the offender upon the head of the sacrifice, and as a mode of deprecating the evil due to his transgressions. So we find it represented by *Abarbanel*, in the introduction to his commentary on Leviticus, (*De Viel.* p. 301.): and so the ceremony of the Scape Goat in Levit. xvi. 21. seems directly to assert. And it is certain, that the practice of imprecating on the head of the victim the evils which the sacrificer wished to avert from himself was usual amongst the heathen; as appears, particularly, from *Herodotus*, (lib. ii. cap. xxxix.) who relates this of the Egyptians, and at the same time asserts that no Egyptian would so much as "taste the head of any animal," but, under the influence of this religious custom, flung it into the river. This interpretation of the ceremony of the imposition of hands, in the Mosaic sacrifice, is, however, strongly contested by certain writers, and particularly by Sykes, (*Essay on Sacrif.* pp. 25—50.) and the author of the *Scripture Account of Sacrifices*, (Append. p. 10.) who contend that this ceremony was not confined to piacular sacrifices, but

was also used in those which were eucharistical, "in which commemoration was made, not of sins, but of mercies:" it was not, therefore, say they, always accompanied with confession of sins, but with praise, or thanksgiving, or, in short, such concomitant as suited the nature and intention of the particular sacrifice. But, in order to prove that it was not attended with acknowledgment of sin, in sacrifices not piacular, it is necessary to shew that in none but piacular was there any reference whatever to sin. In these, indeed, the pardon of sin is the appropriate object; but that in our expressions of praise and thanksgiving, acknowledgment should be made of our own unworthiness, and of the general desert of sin, seems not unreasonable. That even the eucharistic sacrifices, then, might bear some relation to sin, especially if animal sacrifice in its first institution was designed to represent that death which had been introduced by sin, will perhaps not be deemed improbable. And in confirmation of this, it is certain, that the Jewish doctors combine, in all cases, confession of sins with imposition of hands. "Where there is no confession of sins," say they, "there is no imposition of hands."—See *Outram, De Sacr.* lib. i. cap. xv. § 8.

But, be this as it may, it is at all events clear, that, if the ceremony be admitted to have had, in each kind of sacrifice, the signification suited to its peculiar nature and intention, it necessarily

follows, that, when used in piacular sacrifices, it implied a reference to, and acknowledgment of, sin: confession of sins being always undoubtedly connected with piacular sacrifices; as appears from Levit. v. 5. xvi. 21. and Numb. v. 7. The particular forms of confession, used in the different kinds of piacular sacrifice, are also handed down to us by the Jewish writers; and are given by Outram. (*De Sacr.* lib. i. cap. xv. § 10, 11.) The form prescribed for the individual, presenting his own sacrifice, seems particularly significant: "O God, I have sinned, I have done perversely, I have trespassed before thee, and have done so and so. Lo! now I repent, and am truly sorry for my misdeeds. *Let then this victim be my expiation.*" Which last words were accompanied by the action of laying hands on the head of the victim, and were considered by the Jews, as we have seen from several authorities, in pp. 255, 256., to be equivalent to this: "Let the evils, which in justice should have fallen on my head, light upon the head of this victim." See *Outram, De Sacr.* lib. i. cap. xxii. § 5, 6. 9.

Now, that this imposition of hands, joined to the confession of sins, was intended symbolically to transfer the sins of the offerer on the head of the victim, and consequently to point it out as the substitute for the offender, and as the accepted medium of expiation, will appear from the bare recital of the ceremony, as prescribed on the

day of expiation. *Aaron shall lay both his hands upon the head of the live goat, and confess all the iniquities of the children of Israel, and all their transgressions in all their sins,* PUTTING THEM UPON THE HEAD *of the goat — and the goat shall* BEAR UPON HIM ALL THEIR INIQUITIES, &c. (Levit. xvi. 21, 22.) The sins of the people being thus transferred to the animal, it is afterwards represented to be so *polluted*, as to pollute the person that carried it away; (Lev. xvi. 26.) and, by the entire ceremony, expiation is made for the sins of the people. Now it is to be remarked, that this is the *only passage* in the entire Scripture, in which the meaning of the ceremony of laying hands on the head of the victim is directly explained: and from this, one would naturally think, there could be no difficulty in understanding its true import in all other cases of piacular sacrifice.

But the ingenuity of the writers above mentioned is not to be silenced so easily. The goat, says Dr. Sykes, (*Essay*, p. 37.) was so polluted, that it was *not sacrificed*, but sent away: "it was not, then, to transfer sins upon the sacrifice, that hands were laid upon the head of the victim: as men would not offer unto God, what they knew to be polluted." In this notion, of the pollution of the scape-goat rendering it unfit to be offered in sacrifice, H. Taylor concurs with Sykes. (*Ben. Mord.* pp. 827, 828.)

Now, to the objection here urged it may be

answered, 1. that the scape-goat was actually a *part of the sin-offering* for the people, as is shewn more particularly in page 62. and Number LXXI; and as is confessed by the author of the *Scripture Account of Sacrifices*, (Append. p. 12.) who agrees with Sykes in the main part of his objection; and as may be directly collected from Levit. xvi. 5. 10., in which the *two goats* are called a *sin-offering*, and the scape-goat is described as *presented before the Lord, to make an atonement with him.* See *Patrick* on these verses.

Secondly, Even admitting the scape-goat to have been entirely distinct from the sin-offering; since the same ceremony, which is allowed by Sykes and H. Taylor to be a proof that the scape-goat was polluted by the translation of the people's sins; namely, the person who carried it away being obliged to wash, before he was again admitted into the camp; since, I say, this same ceremony was prescribed with respect to the bullock and the goat which had been *sacrificed* as sin-offerings, it follows, that they likewise were polluted; and that, therefore, there was a translation of sins to the animals, that were actually sacrificed in expiation of those sins. Now this translation being accompanied with, is also to be considered as expressed by, the imposition of hands; a ceremony which it was the less necessary specially to prescribe here, as this was already enjoined for all cases of piacular sacrifice, in Levit. ch. iv. — and that this ceremony

did take place we can have no doubt, not only from this general direction in the 4th chapter, but also from the express testimonies of the Jewish writers on this head, (*Ainsw. on Levit.* xvi. 6. 11.) and from the description in 2 Chron. xxix. 23. of the sacrifice offered by Hezekiah, *to make an atonement for all Israel.—They brought forth the he-goats for the sin-offering, before the king and the congregation, and they* LAID THEIR HANDS UPON THEM — *and the priests killed them, &c.*

Thirdly, The entire of the notion, that what was *polluted* (as it is symbolically called) by sin, could not be offered to God, is founded in a mistake, arising from the not distinguishing between the natural* impurities and blemishes of the animal (which with good reason unfitted it for a sincere and respectful expression of devotion), and that emblematical defilement, which arose out of the very act of worship, and existed but in the imagination of the worshipper. It should be remarked, also, that this notion of the

* The word in the original used to denote the perfect state of the animals to be offered in sacrifice is תמים, which *Rosenm.* explains by "*perfectum*, i. e. sine vitio et defectu corporis, sine ægritudine et membrorum debilitate; id quod Græc. ἄμωμον, quod Alexandrini hic habent." *Josephus* (*Antiq.* lib. iii. cap. x.) calls these animals ὁλόκληρα καὶ κατὰ μηδὲν λελωβημένα, *entire and without blemish. Herodotus* also (lib. ii. cap. xl.) testifies, that the animals offered by the Egyptians were of the like description: τοὺς καθαροὺς ἔρσενας τῶν βοῶν καὶ τοὺς μόσχους οἱ πάντες Αἰγύπτιοι θύουσι.

defilement of the victim by the transfer of the offerer's sins, so far from being inconsistent with the Mosaic precepts, concerning the pure and unblemished state of the animal chosen for sacrifice, (Ex. xii. 5. Lev. xxii. 21. Num. xix. 2. Mal. i. 14, &c.) as is urged by Sykes and H. Taylor, and by Dr. Priestley, (*Theol. Rep.* vol. i. p. 213.) seems absolutely to require and presuppose this purity, the more clearly to convey the idea that the pollution was the sole result of the translated defilement of the sinner. In like manner we are told in the New Testament, that Christ *was made a curse*, and also *sin* (or a sin-offering) *for us;* whilst, to make it more clear that *all* this was the effect of our sin, it is added that he *knew no sin* himself. And, indeed, they who consider the pollution of the victim as naturally irreconcileable with the notion of a sacrifice, as Dr. Priestley evidently does, would do well to attend to the καθάρματα of the ancients, who, whilst they required for their gods the τελεία θυσία, the most perfect animals for sacrifice, (see *Potter on the Religion of Greece*, ch. iv. and *Outr. De Sacr.* lib. i. cap. ix. § 3.) at the same time sought to appease them by offering up human victims, whom they had first loaded with imprecations, and whom they in consequence deemed so polluted with the sins of those for whom they were to be offered, that the word κάθαρμα became synonymous to what was most execrable and impure, and with the

Latins was rendered by the word SCELUS, as if to mark the very extreme and essence of what was sinful. See *Stephanus* on κάθαρμα, and *Suidas* on the words κάθαρμα and περίψημα.

It must be confessed, indeed, that the author of the *Scrip. Account of Sacr.* has gone upon grounds entirely different from the above named authors. He positively denies, that either the scape-goat, or the bullock, incurred any pollution whatever; and maintains, that the washing of the persons who carried them away indicated no pollution of the victims, inasmuch as the same washing was prescribed in cases of *holiness*, not of *pollution*. (App. p. 11.) But, besides that this author is singular in his notion that the scape-goat was not polluted, he proceeds altogether upon a wrong acceptation of those passages, which relate to persons and things that came into contact with the sin-offering; it being commonly translated, in Levit. vi. 18., and elsewhere, *he that toucheth them* (the sin-offerings) *shall be* HOLY, whereas it should be rendered, as Wall properly observes, in quite a different sense, *shall be* SANCTIFIED, or CLEANSED, shall be under an obligation, or necessity, of cleansing himself, as the LXX understand it, ἁγιασθήσεται. See *Wall's Critical Notes*, Levit. vi. 18., where this point is most satisfactorily treated.

Upon the whole, then, there appears no reasonable objection against the idea, that the imposition of hands, in piacular sacrifices, denoted

an emblematical transfer of guilt *; and that the ceremony consequently implied the desire, that the evil due to the sinner might be averted, by what was to fall on the head of the victim. This receives farther confirmation from the consideration of other parts of Scripture, in which this ceremony of imposition of hands was used without any reference to sacrifice. In Levit. xxiv. 14, 15. we find this action prescribed in the case of the blasphemer, before he was put to death; it being at the same time added, that *whosoever curseth his God shall bear his sin:* thus, as it were, expressing, by this significant action, that the evil consequences of his sin should *fall upon his head:* and in these words, Maimonides ex-

* Dr. Geddes's authority, when it happens to be on the side of orthodoxy, is not without its weight; because, having no very strong bias in that direction, there remains only the *vis veri* to account for his having taken it. I therefore willingly accept his assistance on this subject of the imposition of hands upon the head of the victim. He renders *Levit.* i. 4. *And he shall lay his hand upon the head of the victim, that it may be an acceptable atonement for him.* And on the words, *lay his hand,* &c. he subjoins this remark: — "Thereby devoting it to God; and TRANSFERRING, as it were, HIS OWN GUILT UPON THE VICTIM." A mere typical rite (he adds), derived, probably, from the legal custom of the accusing witness laying his hand upon the head of the criminal. As to Dr. Geddes's mode of explaining the matter I am indifferent. *Valeat quantum.* His admission of the *emblematical transfer of guilt upon the victim* I am perfectly contented with: and, indeed, his illustration, by the witness pointing out the object with whom the guilt lay, does not tend much to weaken the significancy of the action.

pressly says, the blasphemer was marked out for punishment by those who laid their hands upon his head, "thy blood be upon thine own head," (see *Outram, De Sacr.* lib. i. cap. xv. § 8.) "as if to say, the punishment of this sin fall upon thyself, and not on us and the rest of the people." The expressions also in Josh. ii. 19. 2 Sam. i. 16. Esth. ix. 25. Ps. vii. 16. and several other passages of the Old Testament, respecting evils *falling upon the head* of the person to suffer, may give still farther strength to these observations.

It deserves to be remarked, that the sacrifice referred to in the passage cited in the text was that of a *burnt offering*, or *holocaust;* and as the language in which it is spoken of, as being *accepted for* the offerer, *to make atonement for him*, obviously falls in with the interpretation here given of the ceremony of laying hands on the head of the victim, it appears that it was not only in the case of the *sin-offering* enjoined by the law, that this action was connected with an acknowledgment of sin, but with respect also to that kind of sacrifice which existed *before* the law; and which, as not arising out of the law, is accordingly not now prescribed; but is spoken of in the very opening of the sacrificial code, as already in familiar use, and offered at the will of the individual: *If any man bring an offering— a burnt sacrifice*, &c. — That the burnt-sacrifice was offered in expiation of sins, has, indeed, been doubted; but so strongly is the reference

to sin marked in the description of this sacrifice, that Dr. Priestley, on the supposition of its being a *voluntary* offering, feels himself compelled even to admit it as a consequence, "that in *every* sacrifice the offerer was considered as a sinner, and that the sacrifice had respect to him in that character," (*Theol. Rep.* vol. i. pp. 204, 205.) — a conclusion, so directly subversive of his notion of sacrifices as mere gifts, that, in order to escape from it, he is obliged to deny, in opposition to every commentator, that the burnt-sacrifice here spoken of was a *voluntary* offering. Now, that the word, לרצנו, should not be translated, as it is in our common version, *of his own voluntary will*, I admit with Dr. Priestley: it should be rendered, as appears from the use of the word immediately after, and in other parts of Scripture, as well as from the Greek, the Chaldee, the Syriac, and the Arabic versions, *for his acceptance.** See *Houbig. Ainsw. and Purver.* But the present version of this word is far from being the strength of the cause. The manner in which the subject is introduced, and the entire of the context, place it beyond doubt, that the sacrifice spoken of was the voluntary burnt-offering of an individual. And thus Dr. Priestley's argument holds good against himself, and he admits that in every sacrifice there was a

* The words, לרצנו לפני יהוה, *Rosenm.* renders, *ut acceptus sit Deo, Dei favorem sibi conciliet. Levit.* i. 3.

reference to sin. On the *expiatory* nature of the burnt-offering we shall see more hereafter, in Number LXVII.

NO. XL. — ON THE SUFFICIENCY OF THE PROOF OF THE *PROPITIATORY* NATURE OF THE MOSAIC SACRIFICES, INDEPENDENT OF THE ARGUMENT WHICH ESTABLISHES THEIR *VICARIOUS IMPORT*.

PAGE 34. (q) — That the Jewish sacrifices were *propitiatory*, or, in other words, that in consequence of the sacrifice of the animal, and in virtue of it either immediately or remotely, the pardon of the offender was procured, is all that my argument requires, in the place referred to by the present Number. The *vicarious import* of the sacrifice seems indeed sufficiently established by shewing, as has been done, that the sins of the offender were transferred in symbol to the victim, and, immediately after, expiated by the death of the animal, to which they had been so transferred. But this has been an argument ex abundanti; and has been introduced, rather for the purpose of evincing the futility of the objections so confidently relied on, than as *essential* to the present inquiry. The *effect* of propitiation is all that the argument absolutely demands. For further discussion of this important subject, I refer the reader to Number XLII.

NO. XLI. — ON THE DIVINE INSTITUTION OF SACRIFICE: AND THE TRACES THEREOF DISCOVERABLE IN THE HEATHEN CORRUPTIONS OF THE RITE.

PAGE 35. (') — That the rite of sacrifice was not an invention of man, but an ordinance of God; that, however, in passing among the nations of the earth, it might have become deformed by idolatrous practices, it yet had not sprung from an idolatrous source, — it is the principal object of the second of the Discourses contained in this volume, and of many of the Dissertations which are to follow in the next, to establish.*

* *Dr. Randolph*, in his interesting and valuable volume of Advent Sermons, has expressed himself with felicity upon this subject. — "From those who presumptuously deride the doctrine of Atonement, we would ask some reasonable solution of the origin of sacrifice. Will they make it consistent with any natural idea, will they discover in the blood of an innocent victim, any thing recommendatory in itself of the offerer's suit and devotions? Though they should clear away, what they term, a load of superstition from the Christian worship, they will find it encumbering every altar of their favourite natural religion; they will find these absurdities forming the significant and generally indispensable part of all religious ceremonies: and however disgraced, as we are ready to allow, with every abominable pollution, though retaining nothing to perfect the service, or to purify the offering, still in its expiatory form, in its propitiatory hopes, the sacrifice of heathen nations preserves the features of that sacred and solemn office, which was ordained to keep up the remembrance of guilt, till the full and perfect sacrifice,

I shall not, therefore, here enter upon a discussion of this question, but confine myself merely to a few extracts from Eusebius, with some accompanying observations, upon this subject.

That learned writer, having deduced from the Scripture account of the sacrifices of Abel, Noah, and Abraham, and from the sacrificial institutions by Moses, the fact of a divine appointment, proceeds to explain the nature and true intent of the rite in the following manner: — "Whilst men had no victim that was more excellent, more precious, and more worthy of God, animals were made the price and ransom* of their souls. And their substituting these animals in their own room bore, indeed, some affinity to their suffering themselves; in which sense all the ancient worshippers and friends of God made use of them. The Holy Spirit had taught them, that there should one day come a VICTIM, more venerable, more holy, and more worthy of God. He had likewise instructed them how to point him out to the world by types and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind the things which God

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oblation, and satisfaction was made by an eternal Mediator, for the sins of the whole world." *Sermons during Advent*, pp. 46, 47.

* "Λύτρα τῆς ἑαυτῶν ζωῆς, καὶ ἀντίψυχα."

resolved to accomplish." * — In other words, he pronounces, that the ancient sacrifices, those prescribed to the patriarchs, and those enjoined by the law, were types and figures, and known to be such, of that one great Sacrifice, which was, at a future day, to be offered upon the cross for the sins of the whole human race.

Of the practices which grew out of this original institution, and of the abuses to which it led amongst the heathen world, perhaps the most remarkable may be discovered in the account of the *mystical offering* of the Phenicians recorded by the same writer from *Sanchoniatho;* which, as well from the extraordinary circumstances of the transaction itself, as from the interesting and important bearing given to it by a late ingenious writer, I here submit to the reader in the words of the historian.

† " It was an established custom amongst the

* *Euseb. Demonst. Evang.* lib. i. cap. x. p. 36. The whole of the tenth chapter is well worth attention.

† Ἔθος ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδύνων, ἀντὶ τῆς πάντων φθορᾶς, τὸ ἠγαπημένον τῶν τέκνων τοὺς κρατοῦντας ἢ πόλεως, ἢ ἔθνους, εἰς σφαγὴν ἐπιδιδόναι λύτρον τοῖς τιμωροῖς δαίμοσι. Κατεσφάττοντο δὲ οἱ διδόμενοι ΜΥΣΤΙΚΩΣ. — Κρόνος τοίνυν, ὃν οἱ Φοίνικες Ισραὴλ προσαγορεύουσι, βασιλεύων τῆς χώρας, καὶ ὕστερον μετὰ τὴν τοῦ βίου τελευτὴν εἰς τὸν τοῦ Κρόνου ἀστέρα καθιερωθείς, ἐξ ἐπιχωρίας Νύμφης, Ἀνωβρὲτ λεγομένης, υἱὸν ἔχων μονογενῆ, ὃν διὰ τοῦτο Ιεοὺδ ἐκάλουν (τοῦ μονογενοῦς οὕτως ἔτι καὶ νῦν καλουμένου παρὰ τοῖς Φοίνιξι), κινδύνων ἐκ πολέμου μεγίστων κατειληφότων τὴν χώραν, βασιλικῷ κοσμήσας σχήματι τὸν υἱόν, βωμόν τε κατασκευασάμενος κατέθυσε. *Euseb. Præp. Evang.* lib. i. cap. x. p. 40., and lib. iv. cap. xvi. pp. 156, 157.

ancients" (speaking of the Phenicians), "on any calamitous or dangerous emergency, for the

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It will be remarked here that the word Ἰσραὴλ, in this extract of Eusebius, I have written *Il* in the translation.—This I have done upon the authority of the ablest critics. *Grotius*, *Vossius*, and others, are of opinion, that the transcriber of Eusebius meeting with Ἰλ (*Il*) supposed it to be a contraction of the word Ἰσραὴλ (*Israel*) often abridged thus in the MSS. of the Greek Christian writers, and wrote it at full length as we now find it. This is confirmed by the circumstance of *Kronus* being elsewhere called *Il*, as we learn from Eusebius himself (pp. 36, 37.),—On this see *Grotius* in Deut. xviii. 10. *Vossius De Idol.* lib. i. cap. xviii. p. 143. *Marsham. Can. Chron.* p. 79.; and *Bryant's Observat. on Hist.* p. 288. The last named writer says, "Kronus, originally esteemed the supreme deity, as is manifest from his being called *Il* and *Ilus*. It was the same name as the *El* of the Hebrews; and according to St. Jerome was one of the ten names of God. *Phœnicibus Il, qui Hebræis El, quod est unum de decem nominibus Dei.* Damascius, in the life of Isidorus, as it occurs in Photius, mentions that Kronus was worshipped by the people of those parts, under the name of *El*. Φοίνικες καὶ Σύροι τὸν Κρόνον Ἦλ, καὶ Βῆλ, καὶ Βολάθην ἐπονομάζουσι." *Observations*, &c. p. 289.—It should be observed that the אל (*El*) of the Hebrews is written איל (*Il*) in Syriac; and consequently is the *Il* of the Phenicians: so that *Il* and *El* are, without doubt, the same name.

It should not, however, be dissembled, that *Stillingfleet* (after Scaliger and others) is of opinion, that the word might have been written *Israel* by Eusebius, as we now find it, and that by that Abraham might have been intended. (*Orig. Sacr.* p. 371.) He has not, however, advanced any thing to place this matter beyond doubt. And the authority of Eusebius himself, as already given, with the other references that have been noticed, renders it highly probable that *Il* was the word as originally written. *Vossius* also (p. 143.) remarks, "Parum credibile est, Phœnices pro Deo

ruler of the state to offer up, in prevention of the general ruin, the most dearly beloved of his children, as a ransom to avert the divine vengeance. And they who were devoted for this purpose were offered *mystically*. For *Kronus*, truly, whom the *Phenicians* call *Il*, and who after his death was translated with divine honours to the star which bears his name, having, whilst he ruled over that people, begotten by a nymph of the country, named Anobret, an only son, thence *entitled Jeud* (it being to this day usual with the Phenicians so to denominate an only son), had, when the nation was endangered from a most perilous war, after dressing up his son in the emblems of royalty, offered him as a sacrifice on an altar specially prepared for the purpose."

On the Phênician rites, and particularly upon their *mystical* offering here described, the late very learned Mr. *Bryant* has offered some curious and striking observations, from which I have made the following selection, which, I trust, will not be unacceptable to the reader.

After speaking of the sacrifices customary with various nations, especially their human sacrifices, he goes on to say, — "These nations had certainly a notion of a *federal* and an *expi-*

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summo, hoc est Molocho, sive Saturno, habituros *Israelem*, parentem gentis vicinæ, maximeque exosæ; quod satis sacra testatur historia."

atory sacrifice. It was derived to them by tradition; and though originally founded in truth, yet, being by degrees darkened and misapplied, it gave rise to the worst of profanations, and was the source of the basest and most unnatural cruelty. I have shewn at large that *human victims* were very common among the *Phenicians:* and *Philo Byblius* tells us from *Sanchoniatho*, that in some of their sacrifices there was a particular mystery: 'they who were devoted for this purpose, were offered *mystically;*' that is, under a *mystical representation:* and he proceeds to inform us, that *it was in consequence of an example which had been set this people by the God Kronus, who in a time of distress offered up his only son to his father Ouranus.*" * — He observes, that there is something in the account so very extraordinary as to deserve most particular attention; and, after quoting the passage from Eusebius, which I have given at full length in page 372., he remarks, that "if nothing more be meant by it, than that a king of the country sacrificed his son, and that the people afterwards copied his example, it supplies a cruel precedent too blindly followed, but contains nothing in it of a *mystery*." — "When a fact" (he adds) "is

* It is to be noted that *Eusebius* has given this account of the matter, in a passage different from that which I have already quoted from him. Λοιμοῦ δὲ γενομένου, καὶ φθορᾶς, τὸν ἑαυτοῦ μονογενῆ υἱὸν Κρόνος Οὐρανῷ πατρὶ ὁλοκαρποῖ. *Præp. Evang.* p. 38.

supposed to have a *mystical* reference, there should be something more than a bare imitation. Whatever may have been alluded to under this typical representation, it was, I believe, but imperfectly understood by the Phenicians; and is derived to us still more obscurely, by being transmitted through a secondary channel." *

Our author, having cleared the history from some obscurities and apparent contradictions, proceeds to his final result: — "This is the only instance of any sacrifice in the Gentile world, which is said to be *mystical;* and it was attended with circumstances which are very extraordinary. *Kronus*, we find, was the same with *El*, and *Elioun:* and he is termed Ὕψιστος and Ὑψουράνιος. He is, moreover, said to have the *Elohim* for his coadjutors: Σύμμαχοι Ἴλου, τοῦ Κρόνου, Ἐλωεὶμ ἐπεκλήθησαν. (*Præp. Evang.* p. 37.) He had no father † to make any offering to; for he was

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* *Bryant* here alludes to the circumstance of our not being possessed of *Sanchoniatho*'s history itself, but merely of a fragment of a Greek translation of it by *Philo Byblius*, handed down to us by *Eusebius;* who, as well as the translator, appear to have mixed with the original some observations of their own. On this fragment of *Sanchoniatho*, see *Goguet's Orig. of Laws*, vol. i. pp. 370—384.; *Banier's Mythology, &c.* vol. i. pp. 88—102.; and particularly *Boch. Phaleg.* (Opera, tom. i. pp. 771—777.)

† This seems a direct contradiction to what has been just before quoted from Eusebius. Bryant, however, explains this by shewing, that, in truth, *Ouranus*, the father, to whom *Kronus* is said to have offered up his only son, is the same as *El*, or *Elioun*, or *Kronus*, being only another title for the

the father of all, and termed Κύριος Οὐρανοῦ, with the confession of the author, by whom the account is given. These sacrifices, therefore, had *no reference to any thing past*, but alluded to a great event to be accomplished afterwards. They were instituted, probably, in consequence of a prophetic tradition, which, I imagine, had been preserved in the family of *Esau*, and transmitted through his posterity to the people of *Canaan*. The account is mixed with much extraneous matter, but, divesting it of fable, we may arrive at the truth which is concealed beneath. The mystical sacrifice of the *Phenicians* had these requisites; that *a prince was to offer it;* and *his only son was to be the victim:* and as I have shewn that this could not relate to any thing *prior*, let us consider what is said upon the subject, as *future*, and attend to the consequence. For, if the sacrifice of the *Phenicians* was a type of *another* to come, the nature of this last will

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same person. This also he asserts to be the same with the Ἥλιος of the Greeks, and refers to *Servius* in Virg. Æneid. lib. i. de Belo Phœnice, "Omnes in illis partibus *Solem* colunt, qui ipsorum linguâ HEL dicitur." *Bryant's Observ.* &c. p. 290.— Servius adds to this quotation from him by Bryant what deserves to be noticed: "Unde" (ex HEL scil.) "et Ἥλιος. Ergo, additâ digamma, et in fine factâ derivatione a sole, Regi imposuit nomen BELI."— This last formation by the digamma, Vossius however rejects. Belus, he says, came from Βῆλ, contracted from Βέελ, from which Βεελσάμην and other words. *Voss. de Idol.* lib. ii. cap. iv. tom. i. pp. 322, 323.— See the whole of that chapter of Vossius.

be known from the representation by which it was prefigured. According to this, *El*, the *supreme* Deity, whose associates were the *Elohim*, was in process of time to have a son; ἀγαπητὸν, well beloved; μονογενῆ, his only begotten: who was to be conceived, as some render it*, of *grace*, but according to my interpretation, of *the fountain of light*. He was to be called *Jeoud* †, whatever that name may relate to; and to be *offered up as a sacrifice to his father*, λύτρον, by way of *satisfaction*, and *redemption*, τιμωροῖς δαίμοσι, *to atone for the sins of others*, and *avert the just vengeance of God*; ἀντὶ τῆς πάντων φθορᾶς, *to prevent universal corruption*, and at the same time *general ruin*. And, it is farther remarkable, *he was to make this grand sacrifice*, βασιλικῷ

* "I cannot help thinking that *Anobret* is the same as *Ouranus;* and however it may have been by the Greeks differently constructed, and represented as the name of a woman, yet it is reducible to the same elements with *Ouranus;* and is from the same radix, though differently modified. I take it to have been originally *Ain Ober*, the *fountain of light*, the word אור being rendered variously, *Aur*, *Aver*, *Aber*, *Ober*." — Now *Ouranus*, Bryant had before derived in like manner, making it, the transposition of *Ain Aur* or *Our*, the *fountain of light;* written *Our ain*, and thence by the Greeks *Ouranos*. — *Bryant's Observ.* &c. pp. 285. 291. — — Bochart, however, derives the word *Anobret* differently: thus, חן־עוברת, *An-oberet*, i. e. *ex gratiâ concipiens:* which, he says, is a just appellation for *Sara*, the wife of *Abraham*. — *Boch. Phal.* (Opera, tom. i. p. 712.)

† The Hebrew word יחיד, *Jehid*, signifies *unicus, solitarius*, and is frequently applied to an only son. It is the very word used of Isaac in Gen. xxii. 2.

σχήματι κεκοσμημένος, *invested with the emblems of royalty.* — These, surely, are very strong expressions; and the whole is an aggregate of circumstances highly significant, which cannot be the result of chance. All that I have requested to be allowed me in the process of this recital, is this simple supposition, that *this mystical sacrifice was a type of something to come.* How truly it corresponds to that which I imagine it alludes to, I submit to the reader's judgment. I think it must necessarily be esteemed a most wonderful piece of history." — *Bryant's Observations on various Parts of Ancient History*, pp. 286—292.

A most wonderful piece of history, undoubtedly, this must be confessed to be: and a most wonderful resemblance to the one great and final Sacrifice is it thus made to present to the view. One impediment, however, in the way of a full and entire assent to the conclusion of the learned writer, arises from the consideration, that, if we suppose this mystical sacrifice of the Phenicians to have contained the typical allusion contended for, we must then admit, that among that most idolatrous and abandoned people (as we learn from the Scripture history the people of Canaan or Phenicia were), a more exact delineation of the great future Sacrifice was handed down by tradition, than was at the same early age vouchsafed to the favoured nation of the Jews. The prophetic tradition, giving birth to the institu-

tion, had probably, Bryant observes, been preserved in the family of Esau, and so transmitted through his posterity to the people of Canaan. But was it not at least as likely that such a tradition would have been preserved in the family of Isaac, and so transmitted through his posterity to the people of the Jews? I am, upon the whole, therefore, rather disposed to think, that this sacrifice of the Phenicians grew out of the intended sacrifice of Isaac by Abraham, to which the circumstances of the history seem to correspond in many particulars.

First, it is remarkable, that the very name by which God describes Isaac, when he issues his order to Abraham to offer him in sacrifice, is יחיד *, *Jehid*, agreeing with the Phenician name *Jeud* given to the son of Kronus. Again, if *Anobret* has been justly explained by Bochart, as signifying "ex gratiâ concipiens," no epithet could be with greater propriety applied to *Sara*, the wife of Abraham; of whom the apostle says, "Through faith Sara received strength to conceive, — when she was past age." Again, that Abraham should be spoken of by the Phenicians, as a king, who reigned in those parts, is not unlikely, considering his great possessions and rank † amongst the surrounding people: and if

* "Take now thy son (יחידך), thine only son." Gen. xxii. 2.

† See Gen. xxiii. 6., where Abraham is addressed as a king. "Thou art a mighty prince among us."

the name assigned by the history be actually *Israel*, or Ἰλ, as the abbreviation of *Israel*, little doubt can then remain as to its application, there being nothing unreasonable (notwithstanding *Vossius*'s remark noticed in p. 373.) in supposing him called by the title of the famous Patriarch whose progenitor he was, and from whom a whole people took its name. Even if we should suppose the true reading to be *Il*, as equivalent to the *El* of the Hebrews, and so consider him as ranked amongst the divinities of the Phenicians, as the other parts of the history undoubtedly describe *Kronus* to have been, there is nothing in this so very surprising; especially when it is remembered, that *Kronus* is related to have been advanced from a mortal to the heavens. There is also an expression used of Abraham in Gen. xxiii. 6., which, by a slight variation of the rendering, would actually represent him as *a supreme God*, in perfect correspondence with all that we have seen applied to *Kronus*. The expression I allude to is נשיא אלהים, which is strictly rendered a *prince of God*, a known Hebraism for a MIGHTY *prince*, as it is accordingly given in the common Bible, the literal English being placed in the margin. Now this might with equal accuracy (אלהים being a plural word) be rendered, *a prince of* GODS, and would accordingly, by those who held a plurality of Gods, as the Canaanites did, be so rendered: and thence he would come to be considered as

supreme, or *chief among the gods*. And accordingly we find the *Elohim* described as the associates of *Kronus*: Σύμμαχοι Ἰλου τοῦ Κρόνου Ἐλωὲιμ ἐπεκλήθησαν. (*Euseb. Præp. Evang.* p. 37.) But yet farther, another circumstance remains to be noticed, which seems to give confirmation to the idea, that *Abraham* was the *Kronus* of *Sanchoniatho*. We are told of *Kronus* by this writer (*Præp. Ev.* p. 38.), that he was the author of the rite of *circumcision*. Καὶ τὰ αἰδοῖα περιτέμνεται ταυτὸ ποιῆσαι καὶ τοὺς ἅμ' αὐτῷ συμμάχους καταναγκάσας; *Etiam pudenda sibi ipse circumcidit, sociosque omnes ad simile factum per vim adigit.* This exactly corresponds to what is said of Abraham, in Gen. xvii. 27. — See *Stilling. Orig. Sacr.* pp. 371, 372. *Shuckford's Connection*, i. pp. 326, 327., and particularly *Bochart Phaleg.* tom. i. pp. 711, 712.

Thus, upon the whole, it appears to me, that the reference of the *mystical sacrifice* of the Phenicians to the intended sacrifice of Isaac by Abraham is natural * and striking. Nor, per-

* This application of the history of *Sanchoniatho* (as reported by *Eusebius*) to the circumstances of the birth and intended sacrifice of Isaac recorded by Moses, will appear yet more satisfactory to him who will take the trouble of consulting either *Stillingfleet*, or *Bochart*, on the whole of the Phenician Theogony, as derived from *Sanchoniatho*. Those writers abundantly prove, that the particulars of that Theogony are borrowed from the facts referred to in the Mosaic history, and its various fables founded upon the mistake or perversion of the language of the Hebrew records. —

haps, after all, do I, in holding this opinion, differ very substantially from the learned Mr.

Stilling. Orig. Sacr. pp. 368—372. *Boch. Phal.* Opera, tom. i. pp. 704—712. See also *Banier's Myth.* vol. i. pp. 88—101., and *Goguet's Origin of Laws*, &c. vol. i. pp. 370—384. *President Kirwan* likewise, in a learned paper *On the Origin of Polytheism*, &c. (in the 11th volume of the *Trans. of the Royal Irish Acad.*) has treated of this subject. Some of these writers indeed, particularly Goguet, have doubted whether Sanchoniatho was acquainted with the sacred books. But to the main point with which we are concerned, it seems to be of little consequence, whether the facts *as* they are reported by Moses, or the general tradition of those facts, formed the ground-work of the Phenician mythology.

It should be noted, that Bishop Cumberland, in his *Sanchoniatho*, pp. 134—150., maintains an opinion, directly repugnant to that which has been advanced in this Number, on the subject of the *Phenician* sacrifice. But it must be observed, that the learned Bishop's arguments are founded on the want of a *perfect* agreement between the particulars of Abraham's history, and those of Kronus as detailed by Sanchoniatho: whereas nothing more ought to be expected in such a case, than that vague and general resemblance, which commonly obtains between truth and the fabulous representation of it. Of such resemblance, the features will be found, in the instance before us, to be marked with peculiar strength. But the fear of tracing the idolatrous practices of the Phenicians, especially that most horrid practice of human sacrifice, to the origin of a divine command, rendered this excellent prelate the less quick-sighted in discovering such similitude. Indeed, the professed object for which he entered upon his Review of Sanchoniatho's history must in a great degree detract from the value of his researches upon that subject. The account given by his biographer and panegyrist Mr. Payne, states of him, that "he detested nothing so much as Popery, was affected with the apprehensions of it to the last degree, and was jealous almost

Bryant; inasmuch as that intended sacrifice is acknowledged to have been typical of a great Sacrifice to come; and it may reasonably be supposed, that a tradition * of its *mystical* nature would pass down through the branches of the

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to an excess of every thing that he suspected to favour it: that this depravation of Christianity ran much in his thoughts, and the enquiry how religion came at first to degenerate into idolatry, put him upon the searches that produced the work in question; inasmuch as the oldest account of idolatry he believed was to be found in Sanchoniatho's fragment; and as leading to the discovery of the original of Idolatry he accordingly made it the subject of his study." *Preface to Cumb. Sanch.* pp. x. xxviii. With a preconceived system, and a predominant terror, even the mind of Cumberland was not likely to pursue a steady and unbiassed course. The melancholy prospect of affairs in the reign of James the Second, his biographer remarks, had inspired him with extraordinary horrors.

* Were we to accept of Bishop Warburton's idea of the scenical nature of the intended sacrifice of Isaac, representing by action instead of words the future sacrifice of Christ, (whose *day*, as that writer urges, Abraham was by this enabled to *see*,) we might here positively pronounce, that a precise notion of that future sacrifice did actually exist in the time of Abraham: and that a foundation for the tradition was thus laid in an anticipated view of that great event. But without going so far as this ingenious writer would lead us, may it not fairly be presumed, that in some manner or other, that patriarch, who enjoyed frequent communication with the Deity, was favoured with the knowledge of the general import of this mysterious transaction, and that from him there passed to his immediate descendants the notion of a mysterious reference at least, if not of the exact nature of its object? On this subject, see Warb. Div. Leg. ii. pp. 589—614.; and *Stebbing's Examination of Warburton*, pp. 137—149.; and his *History of Abraham*.

Abrahamic family, and so by the line of Esau descend to the inhabitants of the land of Canaan. And thus, eventually, the Phenician sacrifice, founded upon the typical sacrifice of Isaac, would derive from that, a relation to the great Offering of which it was the model; and, from its correspondence with the type, acquire that correspondence with the thing typified, for which Mr. Bryant contends, but in a form more direct.

Thus, then, in this *mystical sacrifice of the Phenicians*, which, taken in all its parts, is certainly the most remarkable that history records amongst the heathen nations, we find, notwithstanding the numerous fictions and corruptions that disturb the resemblance, marked and obvious traces of a rite originating in the divine command (as the intended sacrifice of Isaac indisputably was), and terminating in that one grand and comprehensive Offering, which was the primary object and the final consummation of the sacrificial institution.

NO. XLII. — ON THE DEATH OF CHRIST AS A TRUE *PROPITIATORY SACRIFICE* FOR THE SINS OF MANKIND.

PAGE 35. (t) — Not only are the sacrificial terms of the law applied to the death of Christ, as has been shewn in Numbers XXV. XXVI.

XXVII. XXVIII. XXIX; but others, which open up more fully the true nature of atonement, are superadded in the description of that great Sacrifice, as possessing, in truth and reality, that expiatory virtue, which the sacrifices of the law but relatively enjoyed, and but imperfectly reflected. Reasonable as this seems, and arising out of the very nature of the case, yet has it not failed to furnish matter of cavil to disputatious criticism: the very want of those expressions, which in strictness could belong only to the true propitiatory sacrifice of Christ, being made a ground of objection against the propitiatory nature of the Mosaic atonement. Of this we have already seen an instance in page 348., with respect to the words* λύτρον, and ἀντίλυτρον. The expression, BEARING SIN, furnishes another: the author of the *Scripture Account of Sacrifices* (p. 146.), urging the omission of this phrase in the case of the legal sacrifices, as an argument against the vicarious nature of the Levitical atonement.

Such arguments, however, only recoil upon the objectors, inasmuch as they supply a reluctant testimony in favour of the received sense of these expressions, when applied to that sa-

* In addition to what has been already offered upon the meaning of these words, I beg to refer the reader to the judicious observations, in Dr. Nares's *Remarks on the Version of the New Testament by the Unitarians*, pp. 125—130.; and to those of Danzius, in his treatise *De* ΛΥΤΡΩι. *Meusch. Nov. Test. ex Talm.* pp. 869, 870.

crifice, to which they *properly* appertained. But from this these critics seem to entertain no apprehension: and their mode of reasoning is certainly a bold exercise of logic. From the *want* of such expressions, *as being of vicarious import*, they conclude against the vicarious nature of the Mosaic sacrifices: and, this point gained, they return, and triumphantly conclude *against the vicarious import* of these expressions in that Sacrifice to which they *are* applied. Not to disturb these acute reasoners in the enjoyment of their triumph, let us consider whether the terms employed in describing the death of Christ, as a propitiatory sacrifice, be sufficiently precise and significant to remove all doubt with respect to its true nature and operation.

To enumerate the various passages of Scripture, in which the death of Christ is represented to have been a *sacrifice*, and the effect of this sacrifice to have been strictly *propitiatory*, must lead to a prolix detail, and is the less necessary in this place, as most of them are to be found occasionally noticed in the course of this inquiry; especially in p. 218. and Numbers XXV. XXVI. XXVII. XXVIII. There are some, however, which, as throwing a stronger light upon the nature and import of the Christian sacrifice, demand our more particular attention; and the more so, because, from their decisive testimony in favour of the received doctrine of atonement, the utmost stretch of ingenuity has

been exerted to weaken their force, and divert their application. Of these, the most distinguished is the description of the sufferings and death of Christ, in the liiid chapter of Isaiah. We there find this great personage represented as one, on whom *the Lord hath laid the iniquity of us all;* as one, who *was numbered with transgressors, and bare the sins of many;* as one, who consequently *was wounded for our transgressions,* and *bruised for our iniquities;* and who, in *making his soul an* (אשם) *offering for sin,* suffered *the chastisement of our peace, and healed* us *by his stripes.* Thus we have, here, a clear and full explanation of the nature and efficacy of the sacrifice offered for us by our blessed Redeemer. And, as this part of Scripture not only seems designed to disclose the whole scheme and essence of the Christian atonement, but, from the frequent and familiar references made to it by the writers in the New Testament, appears to be recognised by them as furnishing the true basis of its exposition; it becomes necessary to examine, with scrupulous attention, the exact force of the expressions, and the precise meaning of the Prophet. For this purpose, I shall begin with laying before the reader the last nine verses of the chapter, as they are rendered by Bishop Lowth in his admirable translation, with the readings of the ancient versions, and some occasional explanations by Vitringa, Dathe, and other expositors.

4. Surely our infirmities he hath borne*:
   And our sorrows he hath [a] carried † them:
   Yet we thought him judicially stricken;
   Smitten of God and afflicted.
5. But he was wounded for our transgressions;
   Was smitten for our iniquities:
   The chastisement [b], by which our peace is effected, was laid upon him;
   And by his bruises we are healed.
6. We all of us like sheep have strayed:
   We have turned aside, every one to his own way;
   And Jehovah hath made to light [c] upon him the iniquity of us all.
7. It was exacted [d], and he was made answerable; and he opened not his mouth:
   As a lamb that is led to the slaughter;
   And as a sheep before her shearers
   Is dumb: so he opened not his mouth.
8. By an oppressive judgment he was taken off;
   And his manner of life who would declare?
   For he was cut off from the land of the living;
   For [e] the transgression of my people he was smitten to death.
9. And his grave, &c.
   Although he had done no wrong,
   Neither was there any guile in his mouth.

* נשא. † סבל.

10. Yet it pleased Jehovah to crush him with affliction.
If his soul shall make a propitiatory sacrifice[f],
He shall see a seed, &c.
11. Of[g] the travail of his soul he shall see (the fruit), and be satisfied.
By the knowledge of him shall my servant justify[h] many;
For the punishment of their iniquities he shall[i] bear. *
12. Therefore will I distribute to him the many for his portion,
And the mighty people shall he share for his spoil:
Because he poured out his soul unto death;
And was numbered with the transgressors:
And he[k] bare † the sin of many:
And made intercession for the transgressors.

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[a] (*Carried.*) Bajulavit. *Vitr.*—Sustinet. *Dath.* and *Doederl.*—τοὺς πόνους ὑπέμεινε. *Symm.*—also *Aq.* and *Theod.*—See *Crit. Sac.* tom. iv. p. 5306.

[b] (*Chastisement.*) Pœna exemplaris ad impetrandam nobis reconciliationem cum Deo. *Vitr.*—Ejus castigatio nostræ cum Deo reconciliationis causa facta est. *Dath.*—Mulcta

* סבל. † נשא.

correctionis nostræ ei imposita fuit. *Tig.*— מוסר, pœna publica ad deterrendos spectantes a peccando, exemplo pœnarum, ut Ezek. v. 15. *Gusset. Lex.* p. 332. Pœna exemplaris, quâ alius moneatur et cohibeatur a peccando. Παράδειγμα. *Cocc. Lex.*— Michaelis (in loc.) likewise supplies many authorities in support of the translation given by Lowth and Vitringa.— *Castigatio salutis nostræ super ipsum*, patet esse sensus verborum ex iis quæ sequuntur, ובחבורתו נרפא לנו *plaga sua curatio nobis fit*, dum ille insons acerbissimos dolores sustinuit, nos sontes a peccatorum pœnis liberi manebamus, quasi Jehova ipsi nostrorum peccatorum pœnas luendas imposuerit. *Rosenm.* — N. B. the LXX version, παιδεία, which seems the principal ground of Mr. Dodson's objection to the Bishop's translation, supplies no argument against it, inasmuch as this expression is frequently used by the LXX in the sense here contended for: see Levit. xxvi. 18. 23. 28. Deut. xi. 2. xxi. 18. xxii. 18. 1 Kings xii. 11. 14. 2 Chr. x. 11. 14. Ps. vi. 1. xxxviii. 1. xxxix. 11. cxviii. 18. Prov. iii. 11. xiii. 24. xix. 18. xxii. 15. Isai. xxvi. 16. Jer. ii. 19. 30. v. 3. x. 24. xxx. 11. 14. xxxi. 18. xlvi. 28. Ezek. v. 15. xxiii. 48. Wisd. iii. 5. Hos. vii. 12. These passages, in which the words παιδεία, and παιδεύω, are used by the LXX to express the Hebrew מוסר, and יסר, are all instances of their application in the sense of *chastisement*: to these there might be added many examples of the Greek

word, used in this sense, from the book of Ecclesiasticus; and we find one passage in the book of Job, (xxxvii. 13.) in which the Greek translator has employed the word παιδεία, as expressive of the Hebrew שבט, a *rod;* so familiarly did they connect with it the notion of correction.—The word is also frequently used in this sense by the writers of the New Testament: see *Schleusn. Lex.* on παιδεία and παιδεύω.

[c] (*Made to light upon him the iniquity of us all.*) Fecit incurrere in ipsum pœnam iniquitatis omnium nostrum. *Vitr.*—Jova ab eo exegit pœnam peccatorum nostrorum omnium. *Dath.*—Καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν, is the present reading of the LXX: and the *Old Italic* as given by Augustin, as well as the several readings collected by Sabatier, follow this very nearly: rendering it, *Dominus eum tradidit propter iniquitates nostras:* but *Symm.* corresponds with the received reading, Κύριος καταντῆσαι ἐποίησεν εἰς αὐτὸν τὴν ἀνομίαν πάντων ἡμῶν. The *Syriac* reads, Dominus fecit ut occurrerent in eum peccata nostra. The *Vulgate*, Dominus fecit occurrere in eum iniquitatem omnium nostrûm: and Castellio, Jova in eum omnium nostrûm crimen conjecit. Crellius, indeed, to avoid the force of this clause, translates it, Deum, per Christum, iniquitati omnium nostrûm occurrisse: and is refuted by Outram, lib. ii. cap. v. § 3.—*Rosenmüller* renders the words, incursare in eum jussit crimina nostrûm omnium, h. e. pœnas im-

pietati nostræ debitas illum unice perferre jussit Jehova. And upon the whole of the 4th, 5th, and 6th verses, he gives this general exposition: Quem nos ob sua crimina atrocissimis malis a Deo affectum existimavimus, illum eos dolores sustinuisse nunc intelligimus, qui nobis pro peccatis subeundi fuerunt.

[d] (*It was exacted.*) Exigebatur debitum. *Vitr.* — Exactionem sustinuit, vel solutio exacta fuit. *Michaelis.* — Exigitur debitum, et ille ad diem respondit. *Dath.* — Mr. Dodson seems, upon very slender grounds, to object to Bishop Lowth's translation of this clause. Dr. Taylor having, in his Concordance, pronounced the word נגש, to be a forensic term, signifying, he was *brought forth*, and *Symmachus* having rendered it by the word προσηνέχθη, appear but weak reasons for deciding this point: especially as the word προσηνέχθη might have been used by *Symm.* in the sacrificial sense, in which it so frequently occurs: and that it was so in this instance, is highly probable from the rendering of the *Vulgate; oblatus est, he was offered:* — and though this does not come up to the Bishop's idea, yet still less does it favour that, which Mr. Dodson has adduced it to support. — For the numerous and weighty arguments, supporting the Bishop's translation of the word נגש, see *Vitr.* and *Poole's Syn.* — see also *Calasio's Concord.* where under Number II. not fewer than twenty-one passages are cited, which coincide

with this application of the word. One authority more I shall only add: it is that of the Jews themselves, who allow that נגש signifies, to *demand rigorously what is due.* Of this see a strong proof in the words of Kimchi, quoted in *White's Comm. on Isai.*

[c] (*For.*) It is curious to observe the way in which *Mr. Dodson*, who, in his note on verse 11., charges the Bishop with "early prejudices and an undue attachment to established systems," has laboured to distort the obvious meaning of this passage, manifestly in support of a system, though not an established one. FOR *the wickedness of my people*, he would translate THROUGH *the wickedness*, &c. upon little better grounds than that it *may* be so translated: for as to the authority of the LXX rendering the preposition מ by ἀπὸ, which is his principal argument, it yields him no support; the word ἀπὸ being frequently used in the sense of *propter*, as is satisfactorily shewn by Schleusner (*Lex.* Number 17.) who cites several instances to prove it, and amongst them Ex. vi. 9. Deut. vii. 7. Prov. xx. 4. Nah. iii. 11. evincing its agreement with the preposition מ in this respect: to the same purport see *Biel's Lexic. in LXX*, on the word: and accordingly, ἀπὸ is in this very place translated *ob*, by *Procopius*; (*Crit. Sac.* vol. iv. p. 5300.) and *Sym.* renders the words by ΔΙΑ τὴν ἀδικίαν. But, that the word does in this place imply *propter*, the antecedent and *impul-*

sive cause, is not only fully proved by Vitringa, and Poole on verse 5. (see also *Nold. Concord.* p. 467.), but is even admitted by Crellius in his *Answer to Grotius*, p. 25. Nay, what is more, Mr. Dodson himself has, in verse 5., allowed to the *very same* expression which occurs here מְחֻלָּל, the signification, which in this place he refuses to it; translating with the Bishop and the other Commentators, *he was wounded for our transgressions.* Perhaps prejudice and attachment to system *may* sometimes stray beyond the pale of the establishment: and tempting as those emoluments may appear, which an established church has to bestow (*Dods. Let. to Dr. Sturges*, p. 24.), there *may* be passions, which influence the human breast, with a sway not less powerful than that of avarice. I say not this, from disrespect to Mr. Dodson, whose well-meant, and in many respects ably executed, plan of reconciling the distinguished prophet of the old with the writers of the New Testament, deserves well of every friend of Christianity. But on most occasions, it may not be amiss to consider, whether prejudice may not lie at more than one side of a question, and whether he who is animated by an ardent spirit of opposition to established opinions, may not be influenced (though perhaps unconsciously) by other feelings than a love of truth.

[f] On this clause see Number XXVII.: and in addition to the observations there offered upon

the passage, I would recommend to the learned reader the copious discussion of its structure and meaning by *Danzius* in his treatise *De* ΛΥΤΡΩι, *Meusch. Nov. Test. ex. Talm.* pp. 851—854.

[g] (*Of.*) In this, the Bishop (as well as Mr. Dodson, and our present English version), departs from the uniformity of the preposition מ, throughout this entire section. PROPTER laborem animæ suæ videbit. *Vitr.* — PROPTER has quas perpessus est afflictiones. *Dath.* — PROPTER labores ipsius. *Rosenm.* — So Crellius himself explains the word, in his *Answer to Grotius*, p. 25.—The LXX version of this book, which (as has been already observed in p. 227. and is admitted also by Mr. Dodson, pref. p. vii.) is in many parts erroneous and even absurd, — and from which, Vitringa remarks on verse 11. "but little aid is to be looked for in this book," (see also the testimony of *Zuinglius* in *Glass. Phil. Sac.* continued by *Bauer.* p. 250.), — is here totally unintelligible: but the *Vulgate* renders the clause, PRO eo quod laboravit anima ejus: and the *Doway*, agreeably to this, translates, *FOR THAT his soul has laboured*, &c. — in which it has the advantage of the Protestant English versions.

[h] (*Justify.*) Justitiam adferet multis. *Vitr.* — Justificationem conciliabit multis. *Cocc.* — Justitiam dabit multis: i. e. justificabit multos. *Michael.* — Justificabit ipse multos. *Vulg.*—Mr. Dodson, indeed, renders it, "turn many to

righteousness;" and quotes the authority of *Taylor's Concord.* and Dan. xii. 3. He cites Grotius also, who on this occasion is the less to be attended to, as he most unaccountably applies the prophecy to Jeremiah, so as to render this sense of the word unavoidable. See *Vitr.* particularly on this word. — Cloppenb. asserts, that the most usual signification of the word הצדיק, as of the Greek δικαιόω, is to *absolve*, to *acquit*: see *Poole's Syn.* Justification, he says, is opposed to *condemnation*, and is a forensic term, signifying *acquittal.* Albert, on Rom. viii. 33. (*Observ. Phil.*), says of δικαιόω, it is a forensic term, implying a declaration of acquittal, of the person charged with any crime, and answers to the word הצדיק. Parkhurst in like manner explains it as being a forensic term, implying to absolve from past offences, and corresponding to הצידק, for which, he says, the LXX have used it in this sense, in Deut. xxv. 1. 1 Kin. viii. 32. 2 Chr. vi. 23. Isai. v. 23. — he might have added Exod. xxiii. 7. Ps. lxxxii. 3. Prov. xvii. 15. and many others which may be collected from *Trommius* and *Calasio.* The passage last referred to, places *justification* (הצדיק, δικαιόω,) indirect opposition to *condemnation*: — *he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.* — Isai. l. 8. supplies a strong example of the same opposition. See also *Schleusner* on δικαιόω, which, corresponding to צדק, is used,

he says, "in a forensic sense: and signifies to be acquitted, to be pronounced innocent, and is put in opposition to καταδικάζεσθαι;" of which he furnishes several instances.

[i] (*For the punishment of their iniquities he shall bear.*) Siquidem eorum peccata bajulavit. *Vitr.*— Nam pro peccatis eorum satisfecit. *Dath.* — Nam pœnas eorum sustinuit. *Doederl.*— Et iniquitates eorum ipse portabit. *Vulg.* — Peccata illorum ipse sustinebit. *Old Italic* as given by August. *Sabat.* in loc. — Mr. Dodson contends against the propriety of the Bishop's translation; and maintains, that the words will bear no other meaning than, "their iniquities he shall *bear away.*" In this he considers himself supported by the authority of the LXX, who render, Καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ΑΝΟΙΣΕΙ. He does not, however, state, that *Sym.* translates the clause, τὰς ἀσεβείας αὐτῶν αὐτὸς ΥΠΕΝΕΓΚΕΙ: (*Crit. Sac.* tom. iv. p. 5300.) — and besides, as we shall see hereafter, the word ἀναφέρω yields him no support. Bishop Stock renders, "Of their inquities he shall *bear the weight:*" in which he agrees with Rosenmüller, who says, "De formula hac bene monuit Martini, peccata propter mala, quæ sibi adjuncta habent, ab Orientalibus ut grave onus repræsentari, quo premantur, qui iis se inquinaverint, in cujus rei testimonium adducit locum Thren. v. 7. et ex Corano plura loca. Hinc apud Arabes, inquit, verbum, quod proprie est, *grave onus sustinuit,*

dicitur pro, *crimine gravatus fuit:* itemque *sarcina* vocabulum solenne est de criminibus eorumque pœnis."

[k] (*He bare,* &c.) Peccatum multorum *tulit. Vitr.* — Pro multorum peccatis *satisfecit. Dath.* — Multorum pœnas *sustinuit. Doederl.* — Peccata multorum *tulit. Vulg.* — Peccata multorum *sustinuit. August.* — *pertulit. Cypr.* — and both add, after the LXX, et propter iniquitates eorum traditus est: *Sabat.* in loc. — Mr. Dodson objects, as in verse 11., and renders it, he *took away* the sins, &c.

I have thought it necessary to take this accurate survey of this celebrated prophecy; and to state, thus fully, the various renderings of the most respectable versions, and commentators; lest any pretence should remain, that, in deriving my arguments from this part of Scripture, I had, either unguardedly, or uncandidly, built on any inaccuracy in our common English translation. The plain result of the whole is obviously this: That the righteous servant of Jehovah, having no sin himself, was to submit to be treated as the vilest of sinners; and, having the burden of our transgressions laid upon him, to suffer on account of them; and, by offering up his life a propitiatory sacrifice, like to those under the law, to procure for us a release from the punishment which was due to our offences. And thus from that prophet, justly called Evangelical, who

was the first commissioned to lift up the veil that covered the mystery of our redemption, and to draw it forth to open view from beneath the shade of Jewish ceremonies, and types, through which it had been hitherto but faintly discerned, — we have a description of that great propitiatory Sacrifice, whereby our salvation has been effected, as plain as it is possible for language to convey it. That Christ is the person described by the prophet throughout this chapter, cannot with any *Christian* be a matter of question. St. Matthew (viii. 17.), and St. Peter (1 Ep. ii. 24.), directly recognise the prophecy as applied to Christ: and yet more decisive is the passage, in Acts viii. 35.; in which, the eunuch reading this very chapter, and demanding of Philip, *of whom speaketh the prophet this?* it is said, that *Philip began at the same scripture, and preached unto him Jesus.*

Indeed, so evident and undeniable is the application to Christ, that Dr. Priestley himself, whilst he is laboriously employed in withdrawing from the support of Christianity most of the prophecies of the Old Testament (which, he says, Christians, by "*following too closely the writers of the New Testament,*" have been erroneously led to attribute to Christ, *Theol. Rep.* vol. v. p. 213.), yet pronounces it impossible to explain this of any other but Jesus Christ (p. 226.); and considers the application of it to Jeremiah by Grotius as not deserving a refutation.

White also, who, in his *Commentary on Isaiah*, professes to follow *Grotius* as his oracle, is yet obliged to abandon him in his explication of this prophecy, which he says cannot possibly belong to any other than Christ: and this he thinks so evident, that he concurs with A. Lapide, in pronouncing, that "this chapter may justly challenge for its title, *The Passion of Jesus Christ according to Isaiah.*" See also *Kennicott's Dissert.* vol. ii. p. 373.

But, whilst Christ is of necessity allowed to be the subject of this prophecy, the propitiatory sacrifice, which he is here represented as offering for the sins of men, is utterly rejected. And for the purpose of doing away the force of the expressions, which so clearly convey this idea, the adversaries of the doctrine of atonement have directed against this part of Scripture their principal attacks. What has been already advanced in Number XXVII. may shew how impotent have been their attempts to prove that Christ is not here described, as an אשם, or *sacrifice for sin.* And their endeavours to evince that this sacrifice is not likewise described as one truly *propitiatory*, we shall find to be equally unsupported by just argument, or fair and rational criticism.

The usual method of proceeding has been, to single out one expression from this entire passage, and, by undermining its signification, to shake the whole context into ruins. The

person, who is made an אָשָׁם, or *sin-offering*, is said to *bear the sins of many*. Now, it is contended, that to BEAR *sins*, signifies merely to bear them *away*, or remove them; and that, consequently, nothing more is meant here, than "the removing away from us our sins and iniquities by forgiveness." * In support of this position, the application of the prophet's words by St. Matthew, (viii. 17.) and the force of the expressions which in this prophecy are rendered by the words, *bearing* sins, are urged as unanswerable arguments.

1. It is said, that "the words in the 4th verse, *our infirmities he hath borne, and our sorrows, he hath carried them*, are expressly interpreted by St. Matthew, of the miraculous cures performed by our Saviour on the sick: and as the *taking* our infirmities, and *bearing* our sicknesses, cannot mean the *suffering* those infirmities and sicknesses, but only the bearing them *away*, or *removing* them, so the bearing our iniquities is likewise to be understood, as removing them away from us by forgiveness."

It must be owned, that this passage of St. Matthew has given great difficulty to commentators. His applying, what the prophet seems to say of *sins*, to *bodily infirmities*; and the *bearing* of the former, to the *curing* of the latter;

* *B. Mord.* p. 825. see also *Taylor's Key*, No. 162. *Mr. Dodson*'s notes on this chapter of Isaiah — and particularly *Crell. Resp. ad Grot.* p. 24, &c.

has created no small degree of perplexity. Some have, accordingly, contended *, that St. Matthew has applied the prophecy merely in accommodation; in which case, he supplies no authority as to the precise meaning of the words of the prophet: others † again, that the expressions admit that full and comprehensive signification, that will include both bodily and spiritual diseases, and which consequently received a twofold fulfilment: others ‡ again, that Christ might be said to have *suffered* the diseases, which he removed; from the anxious care, and bodily harassing, with which he laboured to remedy them, *bearing* them, as it were, through sympathy and toil: and Bishop Pearce is so far dissatisfied with all of these expositions, that he is led to concede the probability, that the passage in Matthew is an interpolation. Now, if these several commentators, acquiescing in the received, have proceeded on an erroneous, acceptation of the passages in Isaiah and Matthew, we shall have little reason to wonder at the difficulties which they have had to encounter in reconciling the prophet and the evangelist. It must surely, then, be worth our while to try whether a closer

* See *Calixt. Ernest. Schol. Proph.* p. 230. — *Sykes's Essay on Christ. Rel.* p. 231. — *Beausob. Rosenm.* and *Wakefield*, in loc.

† See *Hamm. Whitby, Le Clerc*, and *Lightfoot*, in loc.

‡ See *Vitr.* on Isai. liii. 4. and *Raphel. Grot.* and *Doddridge*, in locum.

examination of the original passages will not enable us to effect this point.

For this purpose, it must first be observed, that all the commentators have gone upon the supposition, that the prophet, in the 4th verse, which is that quoted by St. Matthew, speaks only of the sufferings of Christ on account of our *sins*: into which they have been led, partly by the Greek version, ἁμαρτίας; and partly by the supposition, that St. Peter refers to this same passage, when he speaks of Christ's *bearing our* SINS *upon the cross*. But the reference of St. Peter is not to this 4th verse, but to the 11th and 12th: the words of St. Peter, τὰς ἁμαρτίας αὐτὸς ἀνήνεγκε, corresponding to the original in both these verses, and being the very same used by the LXX: τὰς ἁμαρτίας αὐτὸς ἀνοίσει, and αὐτὸς ἁμαρτίας ἀνήνεγκε, being their translation of them respectively. Again, with regard to the word, ἁμαρτίας, which is now found in the Greek version of the 4th verse, there seems little reason to doubt from what Dr. Kennicott has advanced, in his *Diss. Gen.* § 79. that this is a corruption, which has crept into the later copies of the Greek; the old *Italic*, (as collected from Augustin, Tertullian, and Athanasius,) as well as St. Matthew, reading the word, ἀσθενείας, and thereby proving the early state of that version. Besides Dr. Owen (*Modes of Quot.* p. 31.) mentions two MSS. that read at this day ἀσθενείας; and one μαλακίας: and from the collection in which the late

Dr. Holmes was engaged, if happily it should be prosecuted, it is not unlikely that more may appear to justify this reading. I find, also, that in 93 instances, in which the word here translated ἁμαρτία, or its kindred verb, is found in the Old Testament in any sense that is not entirely foreign from the passage before us, there occurs but this one in which the word is so rendered; it being, in all other cases, expressed by ἀσθένεια, μαλακία, or some word denoting bodily disease. See *Calas. Conc.* on חלח, N°. 1. That the Jews themselves considered this passage of Isaiah as referring to bodily diseases, appears from *Whitby*, and *Lightfoot*, *Hor. Heb.* on Matt. viii. 17. and also *Poole's Syn.* on Isaiah liii. 4. *Pes.* and *Alsch.* And that the word חלינו is to be taken in this sense, appears not only from the authority of the Jews, but from that of most of the ancient translations; being rendered by *Munster* and the *Tigurine*, *infirmitates;* and *morbos*, by *Tremellius*, *Piscator*, and *Castalio.*— *Iren.* and *August.* who give us the early Latin version from the Greek, read *infirmitates;* and *Tertullian*, *imbecillitates*. *Cocceius*, and all the lexicons, explain it in the same sense; and the several passages, in which it occurs in the Old Testament, as collected both by *Taylor* and *Calasio*, place the matter beyond dispute. So that the word *infirmities*, by which Lowth, and Vitringa, in agreement with the old English versions, have rendered it in this place, cannot

possibly be rejected. Mr. Dodson entirely concurs in this interpretation: and Kennicott asserts positively, that the word always denotes *bodily diseases.* (*Diss. Gen.* § 79.) Dathe, and Doederlein, indeed, explain it by the general expressions, *mala*, and *miseriam;* but Doederlein at the same time admits, that *morbus* is its literal signification.

Having thus ascertained the true sense of the word חלינו, we next proceed to נשא; which, I agree with Mr. Dodson, is not here to be rendered in any other sense, than that of *tollo, aufero.* This, *when not connected with* SINS, INIQUITIES, &c. is not infrequently its signification. Dr. Kennicott (*Diss. Gen.* § 79.) takes it in this place in the sense of *abstulit;* and thus Tertullian expressly reads the word from the early Latin. So that the first clause, חלינו הוא נשא, will then run, *surely our infirmities he hath taken, i. e. taken away,* exactly corresponding to St. Matthew's translation and application of the words: and thus *Cocc.* (on נשא, N°. I.) expressly renders it: "*Morbos nostros ipse tulit, i. e.* ferens abstulit."

But the second, or antithetical clause, ימכאבינו סבלם relates, as we shall see, not to bodily pains and distempers, but to the diseases and torments of the mind. That the word מכאב is to be taken in this sense, Kennicott affirms. (*Diss. Gen.* § 79.) It is evidently so interpreted, Ps. xxxii. 10. *Many* SORROWS *shall be to the wicked:* and

again, Ps. xxxviii. 17. where the Psalmist, grieving for his sins, says, *My* SORROW *is continually before me:* and again, Ps. lxix. 29. *But I am poor and* SORROWFUL: and again in Proverbs xiv. 13. *The heart is* SORROWFUL: and Eccles. i. 18. *He that increaseth knowledge, increaseth* SORROW: and ii. 18. *What hath man of all his labour, of the vexation of his heart? For all his days are* SORROWS: and Isai. lxv. 14. *My servants shall sing for joy, but ye shall cry for* SORROW *of heart:* and Jerem. xxx. 15. *Thy* SORROW *is incurable, for the multitude of thine iniquity.* Agreeably to this, the word is translated by Bishop Lowth, and by our common and most of the early English versions, *sorrows.* The Vulg. Vitr. and Dath. render it by *dolores;* and the LXX by ὀδυνᾶται.—Πόνος, which is the word used by Sym.* Aquil. and Theod. (see *Procop. Crit. Sac.* tom. iv. pp. 5299, 5300.) agrees with this, signifying, according to

* Symmachus renders, τοὺς πόνους ὑπέμεινε; as see p. 390. of this volume. It is observable, that the rendering of the word מכאב, in this place, by ΠΟΝΟΣ, in the versions of Aquila, Symmachus, and Theodotion, has been omitted in *Trommius's Concordance,* in the *Lexicon Græcum ad Hexapla,* in *Biel's Lexicon in LXX,* &c. and in *Schleusner's Spicilegium* intended as an addition to the Lexicon of Biel. Trommius, indeed, notices this rendering of the word כאב by Symmachus in Job xvi. 6. and xxxiii. 19.; and of the word עמל by Aquila in Job xvi. 2., and by both Aquila and Symmachus in Ps. xiv. But none of these instances have been cited by Biel.—A *complete* Concordance for the fragments of Aquila, Symmachus, and Theodotion, seems still a desideratum.

Hesychius, ἄλγος ἐνέργημα ὀδύνης, and being used commonly in this sense in the Greek of the Old Testament. Yet, in opposition to all this, Mr. Dodson contends, that the Hebrew word is here to be rendered SICKNESSES: and this, upon no better ground, than that the word *may* signify bodily disorders, as well as diseases of the mind: and in support of this assertion, he refers to *Taylor's Concordance.* But, on consulting both *Taylor* and *Calasio,* I find, that of about thirty passages of Scripture, in which, exclusive of the one at present before us, the word מכאב or its kindred verb is found, there is scarcely one that bears any relation whatever to bodily disease *: and there is but one, (Job xxxiii. 19.) in which the LXX have rendered it by any word implying corporeal ailment. In this one place they have used the word μαλαχία, which, however, they do not always apply to bodily disease; and which they have employed in the 3d verse of this very chapter, εἰδὼς φέρειν μαλαχίαν, where Mr. Dodson renders the words, *acquainted with* GRIEF. But it is particularly worthy of remark, that this word מכאבים, which Mr. Dodson in this 4th verse would translate *sicknesses,* he has himself rendered in the preceding verse, in the de-

* And what is singular, the very authority to which Mr. Dodson refers, pronounces decisively against him in the passage before us, rendering the word by *sorrows* in this 4th verse as well as in the verse which precedes it. See *Taylor's Concord.* on כאב, Nos. 23. 25.

scription to which this immediately refers, by the word SORROWS, and yet pronounces this expression utterly inapplicable here: thus allowing the person spoken of, to be *a man of sorrows*, in one verse; and denying that the *same* expression, which was there used, referred to those *sorrows*, in the next, where it came to be explained what and whence these sorrows were.

The secret, however, of this inconsistency of criticism lies in the Hebrew verb, annexed to this word.—The verb סבל, to *bear*, in the sense of *bearing a burden*, could not be applied to *sicknesses*, as it might to *sorrows*: and as the object with those who deny that Christ suffered on our account, is to deprive the verb of this signification, the reason of contending for the adjunct *sickness*, in opposition to such a weight of evidence, is sufficiently obvious. The word, סבל, however, Mr. Dodson cannot prove to be taken here in the sense of *removing*. He says, "it has been already proved by many learned men," and refers to Crellius, Whiston, and Taylor. But in what manner these learned men have proved it, we shall presently see. In his answer to Dr. Sturges, p. 21., he advances, indeed, his own reasons in defence of his exposition of the word סבל: but, except the citation from Isai. xlvi. 4., which shall be noticed hereafter, his whole argument turns upon the supposition, that the Hebrew word, with which it is connected, as well as its corresponding expression

in St. Matthew, is to be understood as signifying bodily disorders: in which case, he says, "סבל must be considered as synonymous to נשא." All this, then, together with the accompanying remark concerning the use of the word ἐβάστασεν by Hippocrates, must fall with the hypothesis on which it is built; and the strength of this hypothesis has been now sufficiently ascertained.

But, to proceed with the verb סבל. — The word, or its derivative noun, occurs in 26 passages of the Old Testament, one of which is the verse now under examination: two others relate to sins: one, the 11th verse of this chapter; the other, Lament. v. 7., both of which we shall hereafter discuss more particularly: and the remaining 23 belong literally to *bearing burdens on the shoulder;* and so strictly and exclusively is this signification appropriated to the word, that we find the bearers of burdens employed in the work of the Temple, called (2 Chr. ii. 2. 18. xxxiv. 13.) סבלים, איש סבל; by the LXX, νωτόφοροι; and in one passage, it is even used to express a *yoke* (Isai. x. 27.) LXX, ζυγός: see *Calas.* and *Kircher:* see also *Buxt. Cocc.* and *Schindl.* who seem decisive on the point. Buxtorf supplies several instances of the application of the word, from the *Jerusalem Targum;* all of which coincide with the sense here contended for. Schindler quotes a remarkable use of the word, in the Syriac translation of St. Mark, v. 26., it being there applied to the woman who

is said to have SUFFERED *many things* (παθοῦσα πολλὰ) *of the physicians.* For other instances of a similar use of the word in the Syriac, see Schaaf's *Test. Syriac,* 1 Cor. xiii. 7. 2 Tim. ii. 9. 1 Pet. iii. 17.; also Schaaf's *Lexicon Syriac.* on the word ܣܒܰܠ. Now, when, in addition to all these authorities, we find the Greek versions uniformly giving to the word, in this place, the sense of *sustaining* or *suffering,* (ὑπέμεινεν being, as we have already seen, the reading of Aq. Sym. and Theodot.; and the LXX expressing both the noun and verb by the one word, ὀδυνᾶται:) the Latin versions also rendering it in like manner; (the old Italic as given by August. strictly following the LXX, pro nobis in doloribus est; the Vulg. Pagn. and Piscat. expressing the word by *portavit;* Montan. and Tremell. by *bajulavit;* Munst. by *sustinuit;* and Castal. by *toleravit:*) and our own English translation supported in the same sense by the most eminent biblical scholars, Vitr. Lowth. Dath. Doederl. and Rosenmüller; it is natural to inquire what arguments have been used by those learned men to whom Mr. Dodson refers us for his *proof.*

But the reader will be surprised to find, that, confidently as Mr. Dodson has appealed to them, they furnish *no proof at all.* Mr. Whiston merely translates the passage as Mr. Dodson has done, without advancing a single reason in support of it: (see *Boyle's Lectures,* fol. ed. vol. ii. pp. 270. 281.) Dr. Taylor (*Key,* &c.

§ 162.) only says, that סבל will *admit* the sense of *carrying off*, or *away;* and, in support of this, he instances one solitary passage from Isai. xlvi. 4. which a single glance will prove not to convey this sense.* And as to Crellius, he even confesses that he cannot find in the Old Testament a single instance of the use of the word, סבל, in the sense of bearing *away;* and is obliged to confine himself to the repetition of the argument of Socinus, derived from the application of this passage by St. Matthew to *bodily diseases*, which Christ *could* be said to bear, only in the sense of bearing away.†. But, to suppose *this* clause applied by St. Matthew to bodily diseases, is a *petitio principii;* the sense, in which it was understood by the Evangelist, being part of the question in dispute. And that it was differently understood and applied by him, will, I trust, presently appear. Thus we find these learned men, to whom Mr. Dodson has referred for a complete proof of the point he wishes to establish, fulfilling his engagement

* It is particularly remarkable also, that Dr. Taylor, in his *Concordance*, has not only not adduced a single passage in which the sense of *bearing* otherwise than *as a burden* is conveyed; but he actually *explains* the word in this sense:— "to *bear*, or *carry a burden*, as a porter." In the passage at present in dispute, indeed, he introduces the sense of bearing *away:* but then he does this avowedly on the supposition, that this passage is to be explained by the *diseases* spoken of by St. Matthew.

† See *Crell. Resp. ad Gr.* p. 24.: also *Socin. de Jes. Chr.* pars 2. cap. 4. *Opera*, tom. ii. p. 149.

in a manner not very satisfactory. Mr. Whiston offers *no* proof. Dr. Taylor gives a single, and inapplicable instance. And Crellius begs the question, admitting at the same time the general language of Scripture to be against him. This may furnish a useful hint to unsuspecting readers. — But to proceed.

That this second clause in the 4th verse relates not to Christ's *removing the sicknesses*, but to his actually *bearing the sorrows* of men, has, I trust, been sufficiently established. Let us now consider the corresponding clause in St. Matthew's quotation, τὰς νόσους ἐβάστασεν. This has commonly been referred, it must be confessed, to bodily diseases; but, whether the occasion on which it is introduced, joined to the certainty that the preceding clause is applied in this sense, may not have led to this interpretation of the words, is worthy of inquiry. That the word νόσος is primarily applied to bodily diseases, there can be no question. Dr. Kennicott contends (*Diss Gen.* § 79.) that it is used here to express diseases of the mind. In this he adopts the notion of Grot. on Matt. viii. 17.: and certain passages both in the Old and New Testament undoubtedly apply the word in this sense. Thus Ps. ciii. verse 3. *Who forgiveth all thine iniquities; who healeth all thy* DISEASES. Wisd. xvii. 8. *They that promised to drive away terrors and troubles from a* SICK *soul.* Also, 1 Tim. vi. 4. *He is proud,* DOTING (or

rather DISTRACTED, νοσῶν) *about questions and strifes of words.* Schleusner also explains the word νοσέω, as metaphorically applied to the mind; and quotes, in confirmation of this, Ælian, and Julius Pollux. To the same purpose Elsner (*Observ. Sac.* tom. ii. p. 307.) appeals to Plutarch, Lucian, &c. And, if νόσος, as all Lexicons agree, corresponds to the *morbus* of the Latins, there can be no question of its occasional application to the disorders of the mind.

Now, if the word be taken in this sense in this passage of Matthew, it will exactly agree with the *sorrows*, or *sufferings*, of Isaiah. Or if, supposing it to denote bodily disease, it be used by metonymy (as Vitringa, on Isai. liii. 4., explains it) for *pains and afflictions*, the cause being put for the effect: or if again, with Glassius, (*Phil. Sacr. Dath.* p. 972.) Doederlein, (on Isai. liii. 4.) and other distinguished Biblical critics, it be supposed merely to express the *punishment of sins*, bodily diseases being viewed by the Jews familiarly in that light; or if, waving these interpretations, which some may consider as too strongly figurative, the word be taken in its largest sense, as comprehending *ills* and *afflictions* in general, without regarding what their cause might be,—it will equally correspond with the expression of the prophet.

And, that it is to be taken in this large sense, and by no means to be confined to mere bodily disease, is yet farther confirmed by the emphati-

cal verb βαστάζειν, which is connected with it, and which so adequately conveys the force of the Hebrew, סבל. "In this word," *Grotius* (on Matt. viii. 17.) remarks, "as in the Hebrew סבל, and its corresponding ܣܒܠ * which is here used by the Syriac version, is contained the force of *burden* and *suffering*." Thus Matt. again, (xx. 12.) *have* BORNE *the burden and heat of the day.* And Luke (xiv. 27.) *Whosoever doth not* BEAR *his cross.* John (xvi. 12.) *But he cannot* BEAR *them now.* Acts (xv. 10.) *A yoke on the neck of the disciples, which neither our fathers nor we were able to* BEAR. And in the same sense we find it used by St. Paul (Gal. vi. 2.) BEAR *ye one another's* BURDENS; also (v. 10.) *He that troubleth you shall* BEAR *his judgment:* And again, (Rom. xv. 1.) *We that are strong ought to* BEAR *the infirmities of the weak.* It must be unnecessary to cite more passages. There are, in all, 26 in the New Testament, in which the word βαστάζω occurs, exclusive of this of Matt. viii. 17: and in no instance is the sense any other, than that of *bearing*, or *lifting* as a *burden.* (See *Steph. Concord.*) The four passages which are adduced by Taylor, (*Key*, 162.) viz. Mark xiv. 13. Luke vii. 14. Joh. xii. 6. and xx. 15., all of them imply this very idea: for even though the thing spoken of were eventually

* On the force of the Syriac word ܣܒܠ consult *Schaaf. Lexic. Syriac.* So emphatical is this word, that the noun ܡܣܒܠ derived from it, is used to signify *onus, pondus, sarcina,* &c.

to be carried *away*, yet this necessarily requires that it should be *carried* or *borne*, as a burden. But what makes this objection the more extraordinary is, that the carrying *away* is not necessarily implied in any one of them: the carrying (bajulare, *Vulg.* and *Tertull.* and *Cod. Brix.*) the pitcher of water, which is spoken of in one; and the bearing the dead man's bier, that is referred to in another; conveying simply the idea of *bearing*. The two passages in John also, one relating to Judas bearing the bag, and the other to the taking away the body of Jesus, are by no means conclusive: the interpretation of *carrying away*, or *stealing*, what was put into the bag, though supported by B. Pearce and others, being but conjectural, and standing without any support from the Scripture use of the word: and *lifting* being all that is necessarily meant with respect to the body of Christ, notwithstanding that the *consequence* of that lifting was the carrying it away, and that our version, attending to the general sense more than to the strict letter, has rendered it, *borne him hence.*

I will only remark, in addition, that Dr. Taylor has contrived to exhibit a much more numerous array of texts in support of his sense of the word βαστάζω, than those here examined. He has cited not fewer than ten. But this is a sort of *deceptio visus;* there being but the four above referred to in which the term occurs. The word ἐβάστασε he had joined with two

others, ἔλαβε and ἀνήνεγκε, and pursued the investigation of them jointly: thus the text in which *any* of these words was contained became necessary to be cited, and appeared to be applied to *all*. Whether this be an accurate mode of examining the signification of words, which may differ in meaning or force; or whether it may not tend to make a false impression on the hasty reader, by presenting to his *view* a greater number of authorities, than really exist, in support of a particular acceptation, it would not be amiss for those who are used to *talk largely* about candour to consider. This digression, though it somewhat retards the course of the argument, I thought it right to make, as, perhaps, there is nothing more useful than to put young readers on their guard against the arts of controversy. To proceed.

The use of the word βαστάζω in the Old Testament, by the LXX, Sym. and Aq. confirms the acceptation here contended for (see * *Trom.*

* It is to be observed, that it is not only the Concordance itself that is to be consulted, but more particularly, *Montfaucon's Lexic. Græc. ad Hexapla*, which Trommius has placed at the end of his Concordance, and which is to be esteemed as a most valuable collection from the fragments of Aquila, Symmachus, and Theodotion. Of this Lexicon, as well as of the labours of Trommius, Biel has freely availed himself, in the compilation of his valuable *Lexicon in LXX et alios Interp.* &c. From these works it will be seen, that Aquila has employed the words βάσταγμα and βαστάζω, for the Hebrew סבל in Exod. i. 11. and for עמס in Zech. xii. 3.: — and that Symmachus has applied it to

Concord. and *Biel.*). Amongst profane writers, also, we find additional authorities. Albert (*Observ. Phil.* on John xvi. 12.) supplies a strong instance from Epictetus. Raphelius likewise (on John xx. 15.), although his mistake respecting the meaning of Matt. viii. 17. has led him to give the force of *asportare* to the word, adduces another equally strong from Polybius. In conformity with this acceptation, also, we find Tremellius's and Schaaf's versions from the Syriac, and Beza's from the Greek, as well as the Vulg. and the Old Latin, render the word by *portat;* the plain and direct meaning of which is to *bear as a burden.* It may be likewise remarked, that Rosenmüller, although embarrassed with the notion that νόσους here implies bodily disease, is yet obliged by the force of the verb βαστάζω, to apply it in the above signification, notwithstanding that it makes little less than nonsense of the passage: ONERI *sanandi morbos*

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the word סבל in Exod. i. 11. and Ps. lxxx. 7. Now these instances from *Aquila* and *Symmachus* are singularly important upon the present occasion, because the original word which they have thus rendered, is the word סבל, which I have already endeavoured to shew, unequivocally implies the *bearing of a burden;* and also because the version of the former is eminently distinguished by its *literal* agreement with the original Hebrew (as see particularly *Dath. Opusc. Dissert. in Aquil.* p. 1—15.). The words סבל and βαστάζω thus appear exactly to correspond. — See also *Stockius's Lexicon in Nov. Test.* and *Pasor's Greek Lexicon* edited by *Schoettgen.*

nostros, HUMEROS SUPPOSUIT, is his explication of the words.

If the remarks which have been made be just, the result of the whole is, that the Prophet and the Evangelist entirely agree. They use the same language, and in the same sense: and the translation which Bishop Lowth has given will, with a slight variation, accurately convey the sense of both. *Our infirmities he hath borne* (away); *and our sorrows, he hath carried them:* or, as Dr. Kennicott translates both, *Morbos nostros abstulit, et ægritudines nostras portavit.* And this last is very nearly the version of the *Old Latin*, as given by Tertullian (see *Sabatier* on Isai. liii. 4.), *Imbecillitates nostras aufert, et languores nostros portat;* or, as Ambros., *ægritudines nostras portavit;* and it is accurately conveyed by the old version of Coverdale, which Dr. Kennicott (*Diss. Gen.* p. 45. note a.) does not scruple in many instances to prefer to our present English translation, *He only* TAKETH AWAY *our* INFIRMITE, *and* BEARETH *our* PAINE.*

* The late Principal Campbell has, I find, been led by a close examination of the subject to the translation of the Evangelist which has been here contended for: "*He hath himself* CARRIED OFF *our* INFIRMITIES, *and* BORNE *our* DISTRESSES." In his note on the passage, he falls, indeed, into the common mistake of supposing, that St. Peter and St. Matthew refer to the same part of the prophecy of Isaiah; remarking, that "we should rather call that the *fulfilment* of the prophecy, which is mentioned 1 Pet. ii. 24." — *Campbell's Four Gospels*, vol. iii. p. 66. and vol. iv. p. 74.

Thus are Isaiah and Matthew perfectly reconciled: the first clause in each, relating to DISEASES REMOVED; and the second, to SUFFERINGS ENDURED. For it should be remarked, in addition to what has been already said, that ἔλαβε and ἐβάστασε in Matthew bear to each other the proportion of the verbs נשא and סבל in Isaiah: the former in each of these pairs being generic, πολύσημον, and extending to all modes of *taking* or *bearing*, *on*, or *away:* and the latter being specific, and confined to the single mode of *bearing, as a burden.* And now, by the same steps, by which the Prophet and the Evangelist have been reconciled, we find the original objection derived from St. Matthew's application of the prophecy completely removed; since we now see, that the *bearing*, applied by the Evangelist to *bodily disease*, is widely different from that which the Prophet has applied to *sins;* so that no conclusion can be drawn from the former use of the word, which shall be prejudicial to its commonly received sense in the latter relation.

One point yet, however, demands explanation. It will be said, that, by this exposition, the prophet is no longer supposed to confine himself to the view of our redemption by Christ's sufferings and death; but to take in also the consideration of his miraculous cures: and the Evangelist, on the other hand, is represented as not attending merely to the cures performed by Christ, with which alone he was immediately concerned;

but as introducing the mention of his suffering for our sins, with which his subject had no natural connexion.

Now, to this I reply, first, with regard to the prophet, that it is not surprising, that so distinguishing a characteristic of the Messiah, as that of his *healing all manner of diseases with a word*, and one which this prophet has elsewhere (xxxv. 5.) depicted so strongly, that our Saviour repeats his very words (*Batt's Diss.* 2d edit. p. 109.), and refers to them in proof that he was the Messiah (Matt. xi. 4. and *Beausobre* in loc.); it is not, I say, surprising, that this characteristic of Christ should be described by the prophet. And that it should be introduced in this place, where the prophet's main object seems to be to unfold the plan of our redemption, and to represent the Messiah as suffering for the sins of men, will not appear in any degree unnatural, when it is considered, that the Jews familiarly connected the ideas of sin and disease; the latter being considered by them the temporal * punishment of the former. So that

* For abundant proof of this see *Whitby* on Matt. viii. 17., and particularly on ix. 2. See also *Grot. Beausob.* and *Rosenm.* on Matt. ix. 2. *Drusius* on the same, *Crit. Sac.* tom. vi. p. 288.; and *Doederl.* on Isaiah liii. 4. *Martini* also on the same passage observes, "Ipsa vero dicendi formula interpretanda est ex opinione constante tum populorum antiquiorum omnium, tum maximè Orientalium, quâ graviores calamitates quascunque, sive illæ morbis et corporis cruciatibus, sive aliis adversitatibus continerentur, immediate

he, who was described, as averting, by what he was to *suffer*, the penal consequences of sin, would naturally be looked to, as removing, by what he was to *perform*, its temporal effects: and thus the mention of the one would reasonably connect with that of the other; the whole of the prophetic representation becoming, as Kennicott happily expresses it, "Descriptio Messiæ benevolentissime et agentis et patientis." (*Diss. Gen.* § 79.)

That the Evangelist, on the other hand, though speaking more immediately of the removal of bodily diseases, should at the same time quote that member of the prophecy which related to the more important part of Christ's office, that of saving men from their sins, will appear equally reasonable, if it be recollected, that the sole object, in referring to the prophet concerning Jesus, was to prove him to be the Messiah; and that the distinguishing characteristic of the Messiah was, *to give knowledge of salvation unto his people by the remission of their sins.* (Luke i. 77.) So that the Evangelist may be considered as holding this leading character primarily in view; and, at the same time that he marks to the Jews the fulfilment of one part of the prophecy, by the healing of their bodily

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ad Deum, peccatorum vindicem referre, easque tanquam pœnas ab irato numine inflictas, considerare solebant." See *Rosenm.* on Isaiah liii. 4.

distempers, or, as Dr. Taylor well expresses it, represents our Lord, as acting one part of his saving work described by the prophet, he directs their attention to that other greater object of our Saviour's mission, on which the prophet had principally enlarged; namely, the procuring forgiveness of their sins by his suffering. And thus, the present fulfilment of the prophecy was, at the same time, a designation of the person, and a pledge of the future more ample completion of the prediction. Grotius, notwithstanding that he has fallen into the common error respecting the word חלינו in Isaiah, and the supposition that St. Peter and St. Matthew refer to the same part of the prophecy, deserves particularly to be consulted on this passage of Matthew. Cocceius also, in his Lexicon (on the word סבל), gives this excellent explanation; "he hath taken on himself (suscepit) our sorrows or sufferings, eventually to bear them away, as he has now testified by the carrying away our bodily distempers."

If it should be asked, why, if it were a principal object with the Evangelist to point out the great character of the Messiah as suffering for sins, he did not proceed to cite those other parts of the prophecy, which are still more explicit on that head; I answer, that, having to address himself to those who were perfectly conversant in the prophecies, he here, as elsewhere, contents himself with referring to a prediction, with

the particulars of which he supposes his readers to be familiarly acquainted; merely directing them to the person of whom it treats, and then leaving it to themselves to carry on the parallel between the prophecy and the farther verification of it in Jesus. On St. Matthew's peculiar mode of citing the prophecies, see some excellent observations of Dr. Townson. *Disc.* iv. Sect. ii. § 5. and Sect. iv. § 3.

If, after all that has been said, any doubt should yet remain as to the propriety of thus connecting together, either in the Prophet or the Evangelist, the healing of diseases and the forgiveness of sins, I would beg of the reader to attend particularly to the circumstance of their being connected together frequently by our Lord himself. Thus, he says to the sick of the palsy, when he healed him, *thy sins be forgiven thee.* (Matt. ix. 2.) And, that bodily diseases were not only deemed by the Jews, but were in reality, under the first dispensation, in many instances, the punishment of sin, we may fairly infer from John v. 14., where Jesus said to him whom he had *made whole, Sin no more, lest a worse thing come unto thee.* It should be observed, also, that what in Mark iv. 12. is expressed, *and their sins should be forgiven them,* is given in Matt. xiii. 15., *and I should heal them.* See also James v. 15. and Isaiah xxxiii. 24., and observe the maledictions against the transgressors of the law in Deut. xxviii. 21. See, also, in addition to the

authors named in p. 432. *Grot.* on John v. 14., *Glass. Phil. Sac. a Dath.* p. 972., and *Le Clerc*, and particularly *Poole's Syn.* on Matt. ix. 2.

I have dwelt thus long upon this head, because there is no point on which the adversaries, not only of the doctrine of atonement, but of that of the divine inspiration of the Evangelists, rely more triumphantly, than on the supposed disagreement between St. Matthew and the prophet from whom he quotes in the passage before us.

We come now to the SECOND head of objection; namely, that the words in the original, which are rendered by *bearing sins*, do not admit the signification of *suffering for* them, but are, both in this prophecy, and elsewhere throughout the Old Testament, understood in the sense of *taking them away*.

The two words, which are used by the prophet to express *bearing* sin, are, as we have seen, p. 390., סבל in the 11th verse, and נשׂא in the 12th. Let us then inquire, in what sense these words are used in other parts of the Old Testament. The word נשׂא, it is true, as we have already seen with respect to the 4th verse, is often applied in the signification of *bearing away;* but being (like the word *bear* in English, which has no less than 38 different acceptations in *Johnson's Dict.*) capable of various meanings, according to the nature of the subject with which it is connected; so we find it, when joined with the

word *sin*, constantly used throughout Scripture, either in the sense of *forgiving* it, on the one hand; or of *sustaining*, either directly or in figure, the penal consequences of it, on the other. Of this latter sense, I find not less than 37 instances, exclusive of this chapter of Isaiah; in all of which, "bearing the burden of sins, so as to be rendered liable to suffer on account of them," seems clearly and unequivocally expressed. In most cases, it implies *punishment* endured, or incurred: whilst, in some few, it imports no more than a representation of that punishment; as in the case of the scape-goat, and in that of Ezekiel lying upon his side, and thereby *bearing the iniquity, i. e.* representing the punishment * due to the iniquity, *of the house of Israel.* But in no one of all this number can it be said to admit the signification of carrying *away*, unless *perhaps* in the case of the scape-goat, Lev. xvi. 22., and in that of the priests, Ex. xxviii. 38., and Lev. x. 17.: and of these no more can be alleged, than that they *may* be so interpreted. See on these at large, p. 440—449.

To these instances of the word נשא, connected with חטא, עון, *sins iniquities*, &c. may fairly be added those in which it stands combined with the words חרפה, כלמה, *disgrace, reproach, shame*, &c. of which there are 18 to be found:

* See *Newcome, Munst. Vatabl.* and *Clarius* on Ezek. iv. 4, 5.

and in all of them, as before, the word is used in the sense of *enduring, suffering.* The idea, therefore, of a *burden to be sustained,* is evidently contained in all these passages. Of the former sense of the word, when connected with *sins, iniquities, offences,* either expressed or understood, namely, that of *forgiving,* there are 22; in all which cases, the nominative to the verb נשא is the person who was to grant forgiveness. To *forgive,* then, on the part of him, who had the power so to do; and to *sustain,* on the part of him, who was deemed either actually or figuratively the offender, seem to exhaust the significations of the word נשא, when connected with *sins, transgressions,* and words of that import. In conformity with this induction, Schindler (*Lex. Pentag.* in נשא, No. III.) affirms, that this verb, when joined with the word *sin,* always signifies either to *forgive* it; or to *bear* it, *i. e.* to suffer for it: *remittere, condonare;* vel *luere, dare pœnas.*

Now, it has been commonly taken for granted, and Socinus even assumes it as the foundation of his argument (*De Jes. Chr.* pars 2. cap. 4.), that this signification of *forgiveness,* which evidently is not the radical meaning of the word, has been derived from the more general one of *bearing away, removing.* But this seems to have had no just foundation: *bearing away,* necessarily implying something of a burden to be carried, it seems difficult to reconcile such a phrase with the notion of that Being, to whom

this act of forgiveness is attributed, throughout the Old Testament. May not the word have passed to this acceptation, through its primary sense of *bearing;* namely, *suffering*, through patience, *enduring*, or *bearing* WITH? And it is remarkable that Cocceius, at the same time that he complies with the general idea, of referring the signification of the word in the sense of *forgiving sin* to its acceptation of *tollere*, *auferre*, admits, that "in this phrase is contained the notion of *bearing; ferendi*, nempe per *patientiam.*" (*Lexic.* on נשא Number IX.) It is certain that the mercy of God is represented throughout Scripture, as being that of *long-suffering*, and of great patience. See Ps. lxxxvi. 15. and particularly Ex. xxxiv. 6, 7. and Numb. xiv. 18., where this very character is joined with the word נשא, as that under which the Deity is represented as forgiving iniquity. And it is deserving of remark, that, in the verse following the passage in Numbers, the forgiveness expressed by the word נשא is described to be of that nature which implies *patient endurance;* for it is said, *as thou hast forgiven* נשאתה, *this people*, FROM EGYPT EVEN UNTIL NOW. Agreeably to this reasoning, Houbigant translates the word נשא, in both the last passages, *parcere.* Thus, then, upon the whole, the generic signification of the word נשא, *when applied to sins*, seems to be that of *bearing*, *suffering*, *enduring:* and then, on the part of the sinner, it implies, *bearing the burden*, or penal consequences of transgression; and on

the part of him against whom the offence has been committed, *bearing with*, and patiently enduring it.

We are now enabled to form a judgment of the fairness of Dr. Taylor's criticism (*Key*, No. 162.), on which Mr. Dodson (Isai. liii. 4.) and all the writers who oppose the doctrine of Christ's vicarious suffering so confidently rely. We here see, that the language of Scripture furnishes no authority for translating the word נשא, when connected with *iniquities*, in the sense of *bearing* AWAY. Dr. Taylor, indeed, adduces instances of this use of the term; but they are almost all inapplicable to the present case; none of them relating to *iniquities*, except the three which have been already alluded to in p. 437., *viz.* Ex. xxviii. 38. Lev. x. 17. and xvi. 22. If, then, these three be found not to justify his explication, he is left without a single passage, of that great number in which this word is used in reference to iniquities, to support his interpretation.

Now, as to the first of these, in which Aaron is said to *bear the iniquity of the holy things*; besides that the iniquity here spoken of, being a *profanation* of the holy things, scarcely supplies an instance of עון, in the *direct* sense of iniquity, combined with the verb; there seems no reason whatever to doubt, that נשא is here to be taken in its usual signification of *bearing the blame of, being made answerable for*; as in the passage in Numb. xviii. 1., which exactly corresponds to this,

and as Houbigant here translates it, *suscipient* maculas donorum. See Number XXXVII. pp. 335, 336.: and in addition to the authorities there named, *Munst. Vatabl. Clar. Fag.* and *Grot.* on Numb. xviii. 1. It must be remarked, also, that the word *ἐξαίρω, used in this passage by the LXX as equivalent to נשא, furnishes no support to the objection; the term applied by the LXX to express the same thing in the parallel passage in Numb. xviii. 1. being λαμβάνω, which is the term commonly made use of by them to render נשא in those cases, where bearing the burden of sins by suffering for them, is understood. See on this p. 455.

The word נשא, in the 2d passage, Levit. x. 17. has been pronounced, upon the authority of the LXX, which renders לשאת here ἵνα ἀφέλητε, to relate to the *priests*, and consequently to signify,

* If the use of the word ἐξαίρω by the Seventy, for the Hebrew נשא, supplied a proof that they understood the original word in the sense of *bearing* AWAY, then must they have understood Levit. ix. 22. in the sense of *Aaron's bearing* AWAY *his hand*, and Numb. xxiv. 2. in the sense of *Balaam's bearing* AWAY *his eyes*; for in both of these places have they rendered נשא by ἐξαίρω. But this, it is clear, would make actual nonsense of those passages: the sense being manifestly that of *lifting up* in both. In this sense, indeed, it will be found upon examination, that the word ἐξαίρω has been applied by the LXX, in every case where it has been substituted for the Hebrew נשא throughout the Bible: the only places where it has been so used being these which follow: — Gen. xxix. 1. Ex. xxviii. 38. Lev. ix. 22. Numb. xxiv. 2. Jer. li. 9. Ezek. i. 19, 20, 21. iii. 14. x. 16. xx. 15. 23. Dan. ii. 35. Zech. v. 7.

not *bearing*, but, bearing *away*. But, even admitting the word in this place to be connected with the priests, and not with the victim, yet would it not thence necessarily follow, that the word could be used only in the sense of *bearing away;* it having appeared, from what has been just said, that in its strict sense it might be applied with propriety even to the priests; and in this way we find it explained by *Jun. and Trem.* who thus expound it in this place: "ut a cœtu iniquitatem in vos transferatis et recipiatis expiandam;" and, at the same time, to denote the manner in which this bearing the sins of the congregation was understood, refer to Levit. xvi. 21, 22., in which the priest is described as personating the people, laying his hands on the head of the victim, and whilst he placed the sins of the people thereon, making confession in their name, and as their representative, so that he might be considered as bearing their sins, until he placed them upon the head of the goat. In like manner Patrick, — "the priest here, by eating of the sin-offering, receiving the guilt upon himself, may well be thought to prefigure One, who should be both priest and sacrifice for sin." Houbigant translates, "quâ plebis iniquitatem *subeatis;*" and Stanhope (*Boyle's Lect.* fol. vol. i. p. 779.) likewise explains it, by the priests "taking the sin upon themselves." Vatablus, again, who also refers the word נשא to the priests, and yet does

not explain it in the sense of *bearing*, that is *sustaining*, interprets it in the absolute signification of *forgiveness*, without hinting that this was to be effected in the sense of bearing *away*: "*that you should forgive*," he says, "that is, declare the forgiveness of," &c. And, indeed, it is remarkable, that the only passages in which the LXX have rendered נשא, when connected with sins, by the verb ἀφαιρέω, are, besides the present one, these two, Ex. xxxiv. 7. and Numb. xiv. 18.: in both of which God is represented as *long-suffering and* FORGIVING *iniquity*, &c. and in which, what has been said in pp. 428, 429., may perhaps be sufficient to shew that the sense of bearing *away* is not included. So that, were we to argue from analogy, the word ἀφέλητε in this place, referred by the LXX to the priests, should be taken in the sense of *forgiveness*, simply: in which sense * it is also used by the LXX in Ex. xxxiv. 9., where the original is סלח, *condono*. And thus, no argument arises in favour of the signification of bearing *away*.

But, moreover, the sense of the word ἀφαιρέω, in the application of it by the LXX, is not to be concluded from its ordinary derivation. We find it, all through Levit. and Numb. especially in the 18th chapter of the latter, used to express

* It should be observed also that in Ps. xxxii. 6., where נשא is undoubtedly used in this sense of *forgiveness*, and is accordingly rendered by the LXX ἀφίημι, the word used by Symmachus is ἀφαιρέω.

the *offering* heave-offerings and wave-offerings to the Lord: and it seems remarkable, that, in that chapter, special directions are given, that all such parts of the offerings, as are to be waved and presented to the Lord, should be eaten by the priests; and with respect to these the word ἀφαιρέω is constantly used, and they are declared to be most holy (see *Munst. Fag. Vatab. Clar.* in Numb. xviii. 8.). These things certainly bear a strong resemblance to the particulars of the passage in Leviticus. But this I do not offer, as fixing the meaning of the LXX in this place. The word ἁμαρτίαν following the verb in the sense of *iniquity*, עון, seems inconsistent with this application of the word ἀφαιρέω here. It serves, however, to shew, that the use of the word ἀφέλητε by the LXX, is not decisive of their rendering the original in the sense of *bearing away*. And, indeed, when the word 'ΑΠΟφέρω has been used by them as a translation of נשא, in a sense manifestly different from that of bearing *away*, (see pp. 456, 457.) the mere derivation of the word ἀφαιρέω should not be deemed demonstrative of their applying *it* in that sense.

But, besides, there seems no sufficient reason for rendering the sentence so as to apply the expression to the *priests*, and not to the *sin-offering*. Commentators, indeed, seem generally to have assumed this point; and *Crellius* (tom. i. p. 20.), in his answer to *Grotius*, builds on it

with perfect confidence. The system, likewise, of the author of the *Scrip. Acc. of Sac.* is in a great measure founded upon it. (pp. 123. 145.) But excepting only the authority of the LXX, there appears no ground whatever for this interpretation; and, accordingly, not only does Grotius (*De Satisfact. Chr.* cap. i. § 10.) positively affirm that this passage affords an instance of "the *victim* being said to bear the iniquity of the offerer," but even Sykes himself, at the same time that he notices the version of the LXX, seems to admit the same. (*Ess. on Sac.* p. 144.) And I will venture to say, that whoever attends carefully to the original will see good reason to concur in this interpretation. The passage exactly corresponds in structure with that in Lev. xvii. 11.: and the comparison may throw light upon the subject. Here, the priests are rebuked for not having eaten the sin-offering, and the reason is assigned; *for it is most holy, and God hath given it to you, to bear* (לשאת, for the bearing,) *the iniquity of the congregation*, &c. There the Jews are ordered not to eat blood, and the reason is assigned; *for the life of the flesh is in the blood, and I have given it to you upon the altar, to make atonement* (לכפר, for the making atonement) *for your souls*, &c. Now, because the word *you* happens to lie nearest to the verb לכפר in this sentence, are we to infer, that the *persons spoken to*, were to make the atonement, and not the *blood*, which, though it happens to be

placed farthest from the verb, is yet the subject evidently carried through the whole sentence, and is immediately after pronounced to be that which made the atonement? Yet this is the reasoning applied to the former passage, which is precisely parallel.

Indeed, I cannot help thinking that the whole of this passage in Lev. x. 17. has been hitherto misunderstood; and although, independent of the explanation which I am about to offer, the sense of the word *bear* which I contend for seems already sufficiently established, yet, since this is an interpretation which appears generally to have been overlooked, I must beg to propose it here. Moses rebukes the sons of Aaron, because they had not eaten the sin-offering, as he had before commanded should be done, in the 6th chapter. Now, in that chapter he had directed that the offering for the *priests* should *not* be eaten, but should be entirely consumed with fire; (verse 23.) but that the sin-offering for the *people should* be eaten by the priests (verse 26.). In the 9th chapter we find Aaron, under the direction of Moses, presenting a sin-offering for himself, and another for the people; but, instead of obeying Moses's commands respecting the *sin-offering for the people* by eating it, he had burned *it*, as well as the sin-offering for himself. This is the occasion of Moses's displeasure, (x. 16.) and he reminds the sons of Aaron (verse 17.) that the goat being the sin-

offering *for the people*, being appointed to *bear the iniquity of the* CONGREGATION, (not that of the priests,) it should *therefore* have been eaten. The force of the passage then is not, *God hath given it* YOU *to* (eat, that by so doing ye might) *bear* (away) *the iniquity of the congregation*, &c. but, *God hath given you* IT (to eat, *it* being the offering appointed to bear, or, as is the strict translation,) *for the bearing* (in whatever sense the sacrifice was usually conceived to bear) *the iniquity of the* CONGREGATION. This seems the most obvious and intelligible construction of this passage; and, if this be admitted, it is evident that this text furnishes no support to the opinions of those who object to the sense of the word *bear* contended for in this Number.

As little support will the remaining text supply, which relates to the scape-goat, Lev. xvi. 22. That the scape-goat was represented as going into the wilderness, whilst he symbolically *bore* the sins of the people, which had been laid upon him, is certain; and that he *consequently* bore them *away*, is equally certain; but, that it thence follows, that the *word* used to express his bearing those sins must of itself signify to bear *away*, seems an unwarrantable conclusion. Their being borne *away*, was a necessary consequence of the goat's *going away*, whilst the symbolical burden lay upon his head; and therefore proves nothing as to the meaning of the word here rendered to *bear*. Any word,

which implied the sustaining a burden in any way, might have here been equally applied, unless it at the same time conveyed the notion of standing still under the burden, of which, language (so far as I know) does not supply an instance. So that, in fact, the argument here seems to amount to this: that the word, *bear*, leads the mind to bearing *away*, *when the word* AWAY *is connected with it:* — a position which it is not necessary to combat.

It deserves also to be remarked, that the LXX have not here used any of those terms, which might be supposed to countenance the sense of bearing away. Ἀναφέρω, ἀποφέρω, ἀφαιρέω, ἐξαίρω, (which Dr. Taylor, and those who adopt his notions, are so desirous of bringing forward on other occasions, as proving the Septuagint interpretation of נשא in that sense,) are all rejected by the LXX in this case; in which, if bearing *away* were intended, these, or some word which might mark that meaning, would most naturally have been adopted; and λαμβάνω, by which נשא is constantly rendered by the LXX in those cases where the actual sustaining of sins and their consequences is concerned, is the term employed.

We have now seen what is the full amount of Dr. Taylor's objections against our account of the Scripture acceptation of the word נשא, *when applied to sins*. The three instances, whose value we have just considered, being all that he

is able to oppose to a collection of 34 passages, which unequivocally apply the word נשא to the SUSTAINING *of sin*, or its consequences; together with 18 more, which, without exception, combine the word in the same sense with the terms *shame, reproach*, &c. And it is curious to observe, that it is from a signification of the word established upon such grounds and in opposition to such evidence, that he has deduced the force of the expression when applied to the *forgiveness* of iniquities; contending that it derives this signification from its more general meaning of bearing *away*, previously ascertained in the way we have described.

Crellius, who is appealed to by Mr. Dodson on the signification of this word נשא, as he was before on that of סבל, (see pp. 410. 413.) adds but little strength to the cause. He mentions, indeed, an admission by Grotius, and an interpretation by Vatablus; but he refers us for the complete proof to *Socinus*, as Mr. Dodson had referred us to *him*. Socinus is to prove the point by examples, "prolatis exemplis." (*Crell. Resp. ad Grot.* p. 24.) Now, the examples adduced by *Socinus*, to prove that the word נשא, applied to sins, may properly be translated in the sense of bearing away, are the two which have been already noticed in p. 428. viz. Exod. xxxiv. 7. and Numb. xiv. 18. And these, he says, clearly prove it, *because* here the word is applied in the sense of *forgiving*, and that was

done by bearing *away* or *removing* sins, or their punishment. See *Socin. Opera De Jes. Chr.* pars 2. cap. 4. pp. 148, 149. But, surely, since the *dictum* of this father of Socinianism was at last to decide the point, it had been sufficient had he at once *affirmed* it, without the circuitous form of an example.

Sykes, indeed, has discovered, as he thinks, *one* instance, which clearly establishes the acceptation of the word in the sense of *bearing* AWAY *iniquity:* it is that of Exod. x. 17. And I confess, were I confined to a single passage for the proof of the opposite, I think it is the one I should select, as marking, most decidedly, that this word has *not* acquired the sense of *forgiving*, though the signification of *bearing away*. Pharaoh says unto Moses, FORGIVE (שָׂא) *I pray thee my sin only this once, and intreat the Lord that he may* TAKE AWAY (יסר) *from me this death.* Now, if the word שָׂא were rendered, with Dr. Sykes, *take away*, it must then be, *take away the punishment* of my sin; taking away the sin itself being unintelligible, and this being the very sense in which the word is said to acquire the force of forgiveness. See *Socin. Opera*, tom. 2. p. 149. But, surely, to desire Moses to take away his punishment, and, after that, to entreat the Lord that he would take away the same punishment, seem not perfectly consistent. Whereas, if we suppose the word *forgiveness* to convey the force of *enduring*, *bearing with*, all is

perfectly natural: and Moses, having *thus* forgiven the *sin* of Pharaoh, might reasonably be called on to entreat, that the Lord would remit the *punishment*. Besides, it is observable, that, where the punishment is spoken of, there the word used is not נשא, but הסיר, which unequivocally signifies, *to take away*.

What then is the result of this unavoidably prolix inquiry? *That the word* נשא, *when connected with the word* SINS, *or* INIQUITIES, *is throughout the entire of the Bible to be understood in one of these two significations:* BEARING, *i. e. sustaining, on the one hand; and* FORGIVING, *on the other: and, that, in neither of these applications does there seem any reason for interpreting it in the sense of bearing* AWAY: *nor has any one unequivocal instance of its use, in that sense, ever been adduced.*

So far as to the word נשא. The meaning of סבל is, if possible, yet more evident: being used, as we have already seen, pp. 410, 411., in *every* passage, where it is not connected with the word *sins*, or *sorrows*, in the literal sense of *bearing a burden;* and we can have but little difficulty in discovering its signification, where it is so connected. In its reference to *sorrows*, it has also been specially examined, and the result, as we have seen, has confirmed its general application. Its relation to *sins* is exemplified but in two passages, one of which occurs in the 11th verse of the chapter of Isaiah under consideration, and the

other is to be found in Lament. v. 7. Now, it happens that this last passage is such, that the meaning of the word cannot be misunderstood. *Our fathers have sinned, and are not; and we have borne* (סבלנו) *their iniquities;* or, as *Dr. Blayney* renders it, we have *undergone the punishment of* their iniquities. The force of the word סבל, then, will not admit of question: and if any additional strength were wanting to the argument concerning the verb נשא, *this* word סבל standing connected with *iniquity* in the 11th verse, exactly as נשא is with *sin* in the 12th, would abundantly supply it. That נשא, indeed, in all cases where the sense of *forgiveness* is not admissible, has the force of סבל when used in relation to *sins*, will readily appear on examination. Their correspondence is particularly remarkable in the parallel application of the two words in the passage of Lamentations just cited, and in those of Numb. xiv. 33. and Ezek. xviii. 19, 20.; in which נשא is used to express the sons' *bearing* the wickedness of their fathers, in precisely the same sense in which סבל is applied in the former.

These two words then, נשא and סבל, being clearly used in the common sense of *bearing sins*, in the 11th and 12th verses of this chapter of Isaiah, it remains yet to ascertain what is the Scripture notion conveyed by that phrase. Now, this is evidently, in all cases, *the suffering, or being liable to suffer, some infliction on account of*

sin, which, in the case of the offender himself, would properly be called punishment. This I take to be the universal meaning of the phrase. The familiar use of the words עון, חטאת *iniquity, sin,* for the *punishment* * *of iniquity,* or, as I would prefer to call it, the *suffering due to iniquity,* fully justifies this explication of the phrase: and so obtrusive is its force, that we find this meaning conceded to the expression, even by Sykes, (*Essay on Sac.* p. 146.) Crellius, (*Resp. ad Grot.* p. 20.) and Socinus himself. (*De Jes. Chr.* pars ii. cap. 4.)

But, although the phrase of *bearing sin* is admitted by all to mean, *bearing the punishment or consequences of sin,* in the case where a man's own sin is spoken of, yet it is denied that it admits that signification where the sin of another is concerned: see *Scrip. Acc. of Sacr.* p. 142. Now, in answer to this it is sufficient to refer to the use of the expression in Lament. v. 7. compared with Jer. xxxi. 29, 30. and to the application of it also in Ezek. xviii. 19, 20. and in Numb. xiv. 33. In all of these, the sons are spoken of, as *bearing the sins* of their fathers; and in none can it be pretended that they were

* See 2 Kings, vii. 9. and Zech. xiv. 19. and besides all the ancient commentators, consult *Bishop Lowth* on Isai. xl. 2. *Dr. Blayney* on Jer. li. 6. and *Primate Newcome* on Hos. x. 13. — the last of whom subjoins the remark, that "this particular metonymy, of the cause for the effect, was natural among the Jews, whose law abounded with temporal sanctions, which God often inflicted."

to bear them in the sense of bearing them *away*, or in any other sense than in that of *suffering for* them: and the original term employed to express this is, סבל, in the passage in Lamentations, and נשא in all the rest. Dr. Blayney translates the passage in Lamentations,—*Our fathers have sinned, but they are no more, and* WE HAVE UNDERGONE THE PUNISHMENT OF THEIR INIQUITIES. Dathe renders the expression, both here, and in Ezekiel, by LUERE *peccata;* and at the same time affirms, (on Jer. xxxi. 29.) that the meaning of the proverb adduced both in Jeremiah and Ezekiel is, "that God punishes the sins of the fathers in the children." The proverb, to which he alludes, is that of *the fathers having eaten a sour grape, and the children's teeth being set on edge.* The time is approaching, Jeremiah says, in which this shall not be any longer, *but every man shall* DIE FOR HIS OWN INIQUITY. And this time, he subjoins, is to be under the *new covenant*, which was to be made with the Jewish people, and which was to differ from that which preceded, in that God was not, as hitherto, to visit the sins of the fathers upon the children, but to visit each individual for his own transgressions.

The same subject is more largely and explicitly treated by Ezekiel. The proverb used by Jeremiah is repeated by this prophet; and, as Primate Newcome observes, it is well rendered by the *Chaldee*,—"The fathers have sinned, and

the sons are smitten." This, he says, refers to the second commandment; and, on the peculiar principles of the Jewish dispensation, he admits the reasonableness of it as a judicial infliction. Dr. Blayney, indeed, thinks otherwise; although he has expressly translated the passage in Lamentations, *We have undergone the* PUNISHMENT *of their iniquities.* This seems not consistent. Yet he peremptorily rejects the notion of this as *judicial* infliction. Had Dr. Blayney, however, considered, that the penalties thus inflicted were such as belonged to the old covenant, namely temporal, he would have seen no difficulty in this dispensation, as affecting the equity of God's proceedings; nor would he have been reduced to the inconsistency of calling that a *punishment*, in one place, which he contends cannot be a *judicial* infliction in another.

Let us follow the prophet a little farther:—he declares, as Jeremiah had done, that this shall no longer be. The judicial dispensation of the new covenant shall be of a different nature. In future, *the soul that sinneth,* IT *shall die*—*if a man be just he shall live;* but *if he hath done abominations,* HE *shall surely die; his blood shall be upon* HIM (upon his own head)—and *yet ye say, why?* DOTH NOT THE SON BEAR THE INIQUITY OF THE FATHER? The prophet replies; True, but this shall no longer be: *when the son hath done judgment and justice he shall surely live. The soul that sinneth,* IT *shall die; the son*

shall not bear (נשא) *the iniquity of the father, neither shall the father bear* (נשא) *the iniquity of the son.* The passage from Numbers, in which the sons are said to *bear* (נשא) the abominations of their fathers, exactly accords* with those which we have now considered: and it appears incontestably from the whole, that *to bear the sins of others*†, is an expression familiarly used, to denote the *suffering evils, inflicted on account of those sins.*

I will not contend that this should be called suffering the *punishment* of those sins, because the idea of punishment cannot be abstracted

* Hammond, on 1 Pet. ii. 24. supported by the *Chaldee* and *Fagius*, renders the passage here, *bear the punishment of your sins:* — see also *Ainsworth*, on Numb. xiv. 33.

† The observations of *Martini* on this subject deserve to be quoted. "Quicunque nimirum malis atque incommodis tolerandis aliorum miseriam avertit, eorumque salutem promovet, quâcunque demum ratione id fiat, is pœnas peccatorum eorum luere, tanquam piaculum pro iis apud Deum intercedere dicitur, ut hominibus priscis fere omnibus, ita imprimis Hebræis. Eadem fere ratio est formulæ Arabibus frequentissimæ, *redemptio tua sit anima mea*, scil. apud Deum, h. e. acerba quævis, quin ipsius adeo mortis discrimen subire non recusarem, modo te juvare, liberationem a periculis, salutem atque incolumitatem tibi præstare possem. Ad explorationem vero ejusmodi formularum si pervenire velis, redeundem omnino est ad opinionem, ut veterum populorum omnium, ita imprimis Hebræorum, ex quâ calamitates quascunque, præsertim atrociores, tanquam pœnas peccatorum ab ipsis diis præsentibus inflictas considerare solebant, easque non aliâ rationi averti posse pûtabant, quam si victima innocens loco hominis ejusmodi pœnas subeundo, numinis infesti iram sedaret." — See *Rosenm.* on Isai. liii. 6.

from that of *guilt:* and in this respect I differ from many respectable authorities, and even from Dr. Blayney, who, as we have seen, uses the word *punishment* in his translation. But it is evident that it is, notwithstanding, a judicial infliction; and it may perhaps be figuratively denominated *punishment,* if thereby be implied a reference to the actual transgressor, and if that suffering which was *due* to the offender himself be understood; and which, *if* inflicted on him, would then take the name of punishment. In no other sense can the suffering inflicted on one, on account of the transgressions of another, be called a punishment; and, in this light, the bearing the punishment of another's sins, is to be understood as bearing that which, in relation to the sins, and to the sinner, admits the name of punishment, but with respect to the individual on whom it is actually inflicted, abstractedly considered, can be viewed but in the light of suffering. Thus the expression may fairly be explained. It is, however, upon the whole, to be wished, that the word *punishment* had not been used: the meaning is substantially the same without it; and the adoption of it has furnished the principal ground of cavil to the adversaries of the doctrine of atonement, who affect to consider the word as applied in its strict signification, and, consequently, as implying the transfer of actual guilt. I could therefore wish that such distinguished scholars, as

Bishop Lowth, Primate Newcome, and Dr. Blayney, had not sanctioned the expression.

That the term *punishment*, indeed, has frequently been used, where infliction only, without any reference to guilt in the individual sufferer, was intended, must be allowed. Cicero affords us a memorable instance of this; "Silent leges inter arma; nec se expectari jubent, cum ei qui expectare velit, ante *injusta pœna* luenda sit, quam justa repetenda." The application of the word is yet more justifiable, where the sufferings endured have a relation to the guilt of another, on whom had they been inflicted they would have received the name of punishment in its strictest sense. They are, to use an expression of Crellius, the *materia pœnæ* with respect to the offender; and when borne by another in his stead, that other may in a *qualified sense* be said to bear the punishment of the offender, as bearing that burden of suffering, which was due to him as the punishment of his offence. And thus in all cases, except where *forgiveness* is intended, the expression נשא עון, or סבל עון, is to be understood: namely, as *sustaining*, or *bearing the burden of that* MATERIA PŒNÆ, *which was due to the offences*, either of the individual who suffered, or of him on whose account, and in whose place, he suffered. In this sense we may justify the use of the expression *bearing* PUNISHMENT, in cases of a vicarious nature; but, to avoid all cavil, and misrepresentation of the

phrase, it were better, perhaps, to adopt the phrase of *suffering for sins.*

This view of the subject completely removes all those objections derived from a rigorous acceptation of the nature of punishment, which have been urged by Socinus, and Crellius, and repeated by every dissenter from the received doctrine of atonement since their day. And it is curious to observe, that Dr. Benson, though contending for the notion of Christ's bearing our sins in the sense of bearing them away, and supporting this on the ground of Dr. Taylor's interpretation of נשא, סבל, and the corresponding Greek words in that sense, is yet obliged to admit the justness of the explication here proposed. "*Sin,*" he says, "is frequently, in Scripture, put for *sufferings*, or *afflictions*. *Bearing iniquity*, or *sin*, is likewise *bearing punishment*, or *enduring affliction:* and when that punishment, or affliction, was death; then *bearing iniquity*, or *sin*, and being *put to death*, were phrases of like import." And he admits, in consequence of this reasoning, that Christ's *bearing our sins*, or, as he thinks right to call it, "bearing them *away*, was by his suffering *death;* WHICH, TO US, IS THE PENALTY OF SIN." (*Benson* on 1 Pet. ii. 24.) So that we seem to have the authority of Dr. Benson for saying, that Christ *bore our sins*, by *suffering the penalty due to them.*

It has now, I trust, sufficiently appeared, that the expressions used in this chapter of Isaiah to

denote *bearing sins* are elsewhere in Scripture employed to signify, not *bearing* them *away*, in the indefinite sense of *removing them*, but *sustaining them as a burden, by suffering their penal consequences:* and this, not only where the individual was *punished* for his *own* sins, but where he *suffered* for the sins of *others*. We may now, therefore, proceed to inquire into the true meaning of the phrase, in the prophecy before us: and, indeed, so manifest is its application in this place, that, were it even ambiguous in other parts of Scripture, this alone might suffice to determine its import: so that, but for the extraordinary efforts that have been employed to perplex and pervert the obvious meaning of the words, it could not have been necessary to look beyond the passage itself, to ascertain their genuine signification to be that which has just been stated. In the description here given by the prophet we are furnished with a clear and accurate definition of words, and a full explanation of the nature of the thing. We are told, that God *made the iniquities of us all to fall upon him*, who is said to have *borne the iniquities of many:* thus is the *bearing of our iniquities* explained to be, the *bearing them laid on as a burden;* and though a reference is undoubtedly intended to the laying the iniquities of the Jewish people on the head of the scapegoat, which was done (as is urged by Socinus, Crellius, Taylor, and other writers who adopt

their notions,) that they might be borne, or carried, *away;* yet this does not prevent them from being borne *as a burden.* The great object in *bearing our sins,* was certainly to bear them *away;* but the manner in which they were borne, so as to be ultimately borne away by Him who died for us, was by his enduring the afflictions and sufferings which were due to them; by his being *numbered with the transgressors;* treated as if he had been the actual transgressor; *and made answerable* for us; and, consequently, *wounded for our transgressions,* and *smitten for our iniquities,* in such manner, that *our peace was effected by* his chastisement, and *we healed by his bruises;* he having *borne* our *iniquities,* having suffered that which was the penalty due to them on our part, and having *offered himself a sacrifice for sin* on our account.

Now, it deserves particularly to be remarked, that these strong and decided expressions, which are clearly explanatory of the manner in which our sins are to be *borne,* and borne *away,* are but little attended to by the Socinian expositors, whilst they endeavour, by a detached examination of the words denoting the *bearing of sins,* and by directing our attention to the ceremony of the scape-goat, to exclude from the view those accompanying circumstances, which so plainly mark a vicarious suffering, and a strict propitiatory atonement. In contending, however, for the reference to the scape-goat in the expression

bearing sins *, as it is here used, these writers furnish us with an additional argument in proof of the scape-goat having been a *sin-offering* (see pp. 361. 387.); he, who was to *bear our sins*, and to procure our pardon, being here described expressly as a *sacrifice for sin*, אשם. *Some* arguments, indeed, are offered by Socinus, (*Opera*, tom. ii. pp. 150, 151. 153.) and Crellius, (*Resp. ad Gr.* pp. 23—30.) to weaken the force of the expressive passages of the prophet's description, above referred to. But, after what has been said, it is unnecessary to add to the length of this discussion, by a refutation, which must instantly present itself, on the principles already laid down.

To bring, then, this tedious investigation to a conclusion, it appears: 1. That neither the expressions used by Isaiah in the 4th verse, nor the application made of them by St. Matthew, are in any degree inconsistent with the acceptation of the phrase, *bearing sins*, here employed by the prophet, in the sense of *sustaining* or *undergoing the burden of them, by suffering for them*: 2. That the use of the expression in other parts of the Old Testament, so far from opposing, justifies and confirms this acceptation: and, 3. That the minute description of the sufferings of Christ, their cause, and their effects, which here accompanies this phrase, not only establishes

* See *Socin. Opera*, tom. ii. p. 149. *Crell. Resp. ad Gr.* p. 21. and *Taylor's Key*, § 162.

this interpretation, but fully unfolds the whole nature of the Christian atonement, by shewing that Christ has suffered, in our place, what was due to our transgressions; and that by, and in virtue of, his sufferings our reconciliation with God has been effected.

I have gone thus extensively into the examination of this point, both because it has of late been the practice of those writers who oppose the doctrine of atonement to assume familiarly, and *pro concesso*, that the expression *bearing sins* signified in all cases, where personal punishment was not involved, nothing more than bearing them *away*, or *removing* them; and because this chapter of Isaiah contains the whole scheme and substance of the Christian atonement. Indeed, so ample and comprehensive is the description here given, that the writers of the New Testament seem to have had it perpetually in view, insomuch that there is scarcely a passage either in the Gospels, or Epistles, relating to the sacrificial nature, and atoning virtue, of the death of Christ, that may not obviously be traced to this exemplar: so that in fortifying this part of Scripture, we establish the foundation of the entire system. It will, consequently, be the less necessary to inquire minutely into those texts in the New Testament which relate to the same subject. We cannot but recognise the features of the prophetic detail, and, consequently, apply the evidence of the prophet's explanation, when

we are told, in the words of our Lord, that *the Son of man came to* GIVE HIS LIFE A RANSOM FOR MANY, Matt. xx. 28.: that, as St. Paul expresses it, *he* GAVE HIMSELF A RANSOM FOR ALL, 1 Tim. ii. 6.: that *he was* OFFERED TO BEAR THE SINS OF MANY, Heb. ix. 28.: that God *made* HIM *to be* SIN FOR US, WHO KNEW NO SIN, 2 Cor. v. 21.: that *Christ* REDEEMED US *from the curse of the law*, BEING MADE A CURSE FOR US, Gal. iii. 13.: that he SUFFERED FOR SINS, THE JUST FOR THE UNJUST, 1 Pet. iii. 18.: that he DIED FOR THE UNGODLY, Rom. v. 6.: that he GAVE HIMSELF FOR US, Tit. ii. 14.: that he DIED FOR OUR SINS, 1 Cor. xv. 3.; and *was* DELIVERED FOR OUR OFFENCES, Rom. iv. 25.: that he GAVE HIMSELF FOR US AN OFFERING AND A SACRIFICE TO GOD, Eph. v. 2.: that *we are* RECONCILED TO GOD BY THE DEATH *of his Son*, Rom. v. 10.: that his *blood was shed* FOR MANY, FOR THE REMISSION OF SINS, Matt. xxvi. 28. — These, and many others, directly refer us to the prophet; and seem but partial reflections of what he had previously so fully placed before our view.

One passage, however, there is, which deserves a more particular attention; because, being an acknowledged translation of the most important part of the prophetic description, it has, jointly with the prophecy, experienced the severity of Socinian criticism. It is that passage in 1 Pet. ii. 24. where it is said of Christ, that he, *his own self*, BARE OUR SINS, *in his own body, on the tree.*

This has been referred to the 4th verse of the liiid ch. of Isaiah; but, as we have already seen, (p. 404.) on grounds totally erroneous. With the same view, namely, that of weakening the force of the prophecy, the use of the word ἀνήνεγκε by the apostle, to express the *bearing sins*, of the prophet, has been largely insisted on. The word ἀναφέρω, it is contended, is to be understood in the sense of bearing * *away*: and Dr. Benson, on 1 Pet. ii. 24., positively asserts, that the word ἀναφέρω is never used by the LXX, in any of those places in the Old Testament, where *bearing iniquity* is taken in the sense of *bearing punishment*, or *enduring affliction*. Now, as St. Peter's words may fairly be considered as a translation of the words of the prophet, or, rather, as an adoption of the language of the LXX, (see p. 404.) it becomes necessary to examine the force of the expressions here used, as being a strong authority respecting the true meaning of the original passage in the prophet. And in this examination we shall find abundant confirmation of the conclusion we have already arrived at.

The word ἀναφέρω, which strictly signifies to bear, or carry, *up*; and is, therefore, commonly applied in the sense of *offering up* a victim, as *carrying it up* to the altar; and may with equal

* See *Dodson* on Isai. liii. 11., also *Socin. De Jes. Chr.* pars 2. cap. vi., and *Crell. Resp. ad Gr.* p. 21.

propriety be applied to Christ bearing *up* with him, *in his own body*, τὰς ἁμαρτίας ἡμῶν ἐπὶ ξύλον, *our sins to the cross*, (see *Schleusn. Lex.* and *Hamm.* in locum) — admits, of course, the signification of *bearing as a burden;* and, joined with the word *sins*, as it is here, it corresponds to the Hebrew נשא, or סבל, in the sense of *bearing their punishment*, or *sustaining the burden of suffering* which they impose. In this very sense the LXX have used it, in direct opposition to Dr. Benson's assertion: for, in Numb. xiv. 33., where the sons are said *to bear the whoredoms*, or idolatrous sins, of their fathers, the word used by the LXX to express the Hebrew נשא, is ἀναφέρω: now the Chaldee, in this place, employs the word קבל, which is universally allowed to signify *suscipere*, to *undergo*, or *sustain*, (see *Buxt. Lex.*) and translates the whole passage thus, *They shall bear your sins, and I will visit the iniquities of the fathers in the children.* Munster, Vatablus, Fagius, and Clarius, pronounce the expression to be a Hebraism, for *suffering the punishment* of the fathers' sins. Houbigant expressly translates, *pœnas luent.* That this passage, also, is precisely of the same import with those in Lament. v. 7. and Ezek. xviii. 19, 20., where *suffering for sins* is expressly marked out, has been already noticed (pp. 442—445.). Now, in these passages manifestly denoting the very same thing, *bearing sins*, in the same way and on the same account, the version

of the LXX is ὑπέσχε in the former; and λαμβάνω, in the latter. The force of ὑπέσχε requires no confirmation: if it did, its application in Ps. lxxxix. 50., the only remaining place where it is used by the LXX, would supply it. And λαμβάνω is the expression commonly applied by the LXX, throughout Leviticus, to express the *bearing of sin*, in those cases, in which the offender was to suffer the actual punishment of his trangressions. And in the very next verse, we find the word ἀναφέρω applied to denote the bearing these very sins in the persons of the offenders themselves, which, they had been told in the preceding verse, their sons should likewise bear, ἀνοίσουσι. So that these expressions, ἀναφέρω, and λαμβάνω, being employed by the LXX in passages precisely parallel, furnish a complete contradiction to Dr. Benson's assertion.

Indeed the LXX seem to have used the compounds of φέρω, without much attention to the force of the adjoined preposition. This is evident in their use of the word ἀποφέρω, for the Hebrew נשׂא, in Lev. xx. 19., where the sin was not to be borne *away*, as the word would strictly imply, but to be *borne* by suffering the punishment of death: and likewise, in Ezek xxxii. 30., where BEARING *shame*, is applied by the prophet in the same sense. And in this passage, whilst the *Vatic.* reads ἀποφέρω, the *Alex.* reads λαμβάνω: thus using the two words indifferently;

although λαμβάνω is employed by the LXX, almost universally, in cases implying the actual *sustaining* of guilt and suffering. Now, even if the word 'ΑΠΟφέρω * has been used by the LXX for נשא, in the simple sense of φέρω, and in no other, throughout the Bible; upon what ground is it to be argued, that 'ΑΝΑφέρω cannot be used by them in the same sense; and particularly, when it is employed by them in the translation of the same Hebrew word, and similarly connected with the same subject, *sins?* But, to decide the acceptation of the word by the LXX, it will be sufficient to observe, that, of 133 passages of the Old Testament, in which, exclusive of those of Isaiah at present under consideration, it is used as a translation of the Hebrew, it never once occurs in the sense of bearing *away* (see *Trom. Concord.*); and that in those places in which it occurs in the relation of *bearing sins*, it is given as equivalent to the words נשא, and סבל; being employed to render the former in Numb. xiv. 33. and Isai. liii. 12.; and the latter, ibid. liii. 11. And these three are the only passages in which the word is found so related.

Now, in addition to what has been already

* Biel, on the word ἀποφέρω, remarks, that the Doric ἄποισε is expounded by Phavorinus κομίσῃ, *reportabis:* thus it appears, that the force of the preposition is, in some cases, entirely lost in the compound: and, accordingly, the word sometimes signifies *ad*duco.

said, on the words translated *bearing sins*, in these passages, and, especially on the word סבל, let it be remarked, that the word ὑπένεγκε, is used by *Symm.* for the ἀνοίσει of the LXX, in the last-mentioned text: and that the very word, סבל, which in the 11th verse is translated, ἀναφέρω, by the LXX, is, by the same, rendered in the 4th verse, in the sense of *sustaining;* the term employed by them being ὀδυνᾶται, *enduring grief*, or *affliction;* as if they had said ὀδύνας, or πόνους ΥΠΕΜΕΙΝΕΝ, which is the expression used by *Aq. Symm.* and *Theod.* in this place. Now, as St. Peter, in his description of Christ's bearing our sins, not only refers to Isaiah, but evidently quotes his very words, and quotes them in the language of the LXX, we can have no question of his stating them in the same sense in which *they* manifestly used them; and that when he says, that Christ *bore* * *our sins, in his own body, on* (or to) *the cross*, he means to mark, that Christ actually bore the burden of our sins, and suffered for them all that he endured in his last agonies. That there may also have been

* The Syriac rendering of the passage is remarkable. ܘܗܘ ܢܫܩܠ ܠܗܘܢ ܟܠ ܚܛܗܝܗܘܢ ܘܐܝܬ ܠܗ ܒܦܓܪܗ *Et* PORTAVIT *peccata nostra omnia, et sustulit illa in corpore suo ad crucem.* Here the word ܐܝܬ ܠܗ, *portabat quasi pondus*, is unequivocal and decisive. — N. B. *Schaaf* has rendered the Syriac, *CUM corpore suo;* whilst it more naturally admits the rendering, *IN corpore suo*, agreeably to the common translation.

implied a reference, in the word ἀναφέρω, to its sacrificial import so familiar both with the LXX and the New Testament, I see no reason to deny. This by no means interferes with what has been now urged, but rather confirms it, and explains more fully the manner in which our sins were borne by our Lord, namely, as by a sacrifice. So that the entire force of the passage may be, as Whitby has stated it; *he bare our sins in his own body, offered* (as) *upon an altar for us:* and by this interpretation we find a perfect correspondence with the only remaining passage in the New Testament, in which the phrase ἁμαρτίας ἀναφέρειν is found; namely, Hebr. ix. 28., where it is said, that *Christ was once* OFFERED, *to bear the sins of many.*

The observations contained in this Number will enable us to form a just estimate of Dr. Priestley's position; — that neither in the Old Testament, nor in those parts of the New, where it might most naturally be expected, namely, in the discourses of our Lord and his apostles, as recorded in the Gospels and Acts, do we find any trace of the doctrine of atonement. On this Dr. Priestley observes, with no little confidence, in the *Theol. Rep.* vol. i. pp. 327—353. and again in his *Hist. of Cor.* vol. i. pp. 158—164. Surely, in answer to such an assertion nothing more can be necessary, than to recite the prophecy of Isaiah which has just been examined, and in which it is manifest that the

whole scheme of the doctrine of atonement is minutely set forth: so manifest, indeed, that, notwithstanding his assertion, Dr. Priestley is compelled to confess, (*Theol. Rep.* vol. i. p. 530.) that "this prophecy *seems* to represent the death of Christ, in the light of a satisfaction for sin."

But the emptiness of the position is not more clearly evinced by this passage, and other parts of the *Old* Testament which might be adduced, than by the language of our Saviour and his apostles, in those very parts of the *New* Testament, to which this writer chooses to confine his search, the Gospels and Acts. For, when the angel declares to Joseph, that *his name shall be called Jesus, for he shall save his people from their sins*, Matt. i. 21.: when John, who was sent to announce the Messiah, and to prepare men for his reception, and from whom a sketch at least of our Saviour's character and of the nature of his mission might be expected, proclaims him *the Lamb of God which taketh away the sins of the world*, (Joh. i. 29.) thus directing the attention of his hearers to the notion of sacrifice and atonement (see Number XXV.); when we find St. John (xi. 50, 51, 52.) relating the saying of Caiaphas, that it was expedient *that one man should die* FOR *the people*, AND THAT THE WHOLE NATION PERISH NOT; and remarking on this, that Caiaphas had said this under a prophetic impulse, for that *Jesus should die for that nation*, AND NOT FOR THAT NATION ONLY, *but that also*

he should gather together in one the children of God, that were scattered abroad; when we find our Lord himself declare, that he *came to give his life a ransom for many,* (Matt. xx. 28.); and again, at the last supper, an occasion which might be supposed to call for some explanation of the nature and benefits of the death which he was then about to suffer, using these remarkable words; *This is my blood of the new testament, which is shed for many for the remission of sins* (Matt. xxvi. 28.); which words Dr. Priestley himself admits (*Theol. Rep.* vol. i. pp. 345, 346.) to imply, "that the death of Christ in some respects resembles a sin-offering under the law;" —when, I say, these passages are to be found, all referring, more or less directly, to the notion of atonement; when it is considered, also, that this notion of atonement was rendered perfectly familiar by the law; and when to these reflections it is added, that the prophecy of Isaiah, to which reference is made in some, possibly in all of these, had, by describing Christ as a *sin-offering,* already pointed out the connexion between the atonements of the law, and the death of Christ; there seems little foundation for the assertion, that nothing whatever appears in the Gospels or Acts, to justify the notion of atonement.

But admitting, for the sake of argument, that no instance to justify such a notion did occur; what is thence to be inferred? Are the many and clear declarations on this head, in the

Epistles of St. Paul, St. Peter, and St. John, to be pronounced surreptitious? Or, have these writers broached doctrines, for which they had no authority? Let Dr. Priestley take his choice. If he adopt neither part of the alternative, his argument goes for nothing.

But why, it may still be urged, are not the communications upon this subject as frequent, and forcible in the Gospels and Acts, as in the Epistles? Why did not our Lord himself unfold to his hearers, in its fullest extent, this great and important object of his mission?—Why, I ask in return, did he not, at his first coming, openly declare that he was the Messiah? Why did he not also fully unfold that other great doctrine, which it was a principal (or as Dr. Priestley will have it, *Hist. of Cor.* vol. i. p. 175. the sole) "object of his mission to ascertain and exemplify, namely, that of a resurrection and a future state?" The ignorance of the Jews at large, and even of the apostles themselves, on this head, is notorious, and is well enlarged upon by Mr. Veysie (*Bampt. Lect. Serm.* pp. 188—198.). There seems, then, at least, as much reason for our Lord's rectifying their errors, and supplying them with specific instructions on this head, as there could be on the subject of atonement.

But, besides, there appears a satisfactory reason, why the doctrine of atonement is not so fully explained, and so frequently insisted on, in

the discourses of our Lord and his apostles, as in the Epistles to the early converts. Until it was clearly established, that Jesus was the Messiah; and until, by his resurrection crowning all his miraculous acts, it was made manifest that he, who had been crucified by the Jews, was HE who was to save them and all mankind from their sins, it must have been premature and useless to explain *how* this was to be effected. To gain assent to plain facts, was found a sufficient trial for the incredulity, and rooted prejudices, of the Jews in the first instance. Even to his immediate followers our Lord declares, *I have many things to say to you, but ye cannot bear them now:* Joh. xvi. 12. And, accordingly, both he, and they, afterwards, following his example, proceeded by first establishing the *fact* of his divine mission, before they insisted upon its *end* and *design*, which involved matters more difficult of apprehension and acceptance. Besides, it should be observed that the discourses of our Lord and his apostles were generally addressed to persons to whom the ideas of atonement were familiar; whereas the Epistles were directed to those who were not acquainted with the principles of the Mosaic atonement; excepting only that addressed to the Hebrews, in which the writer solely endeavours to prove that the death of Christ falls in with those notions of atonement, which were already familiar to the persons whom he addressed.

But Dr. Priestley is not content to confine himself to those parts of Scripture, where a full communication of the doctrine of atonement was *least* likely to be made. Having from long experience learnt the value of a confident assertion, he does not scruple to lay down a position yet bolder than the former; namely, "that in no part either of the Old or New Testament, do we ever find asserted, or explained, the *principle* on which the doctrine of atonement is founded: but that, on the contrary, it is a sentiment every where abounding, that repentance, and a good life, are *of themselves* sufficient to recommend us to the favour of God." (*Theol. Rep.* vol. i. p. 263.) How little truth there is in the latter part of the assertion, has been already considered, in Numbers IX. and XVIII. That the former part is equally destitute of foundation, will require but little proof. The entire language of the Epistles is a direct contradiction to it. The very prophecy, which has been the principal subject of this Number, overturns it. It is in vain that Dr. Priestley endeavours to shelter this assertion under an extreme and exaggerated statement of what the principle of atonement is; namely, "that sin is of so heinous a nature, that God *cannot* pardon it without an *adequate* satisfaction being made to his justice."

It is an artifice not confined to Dr. Priestley, to propound the doctrine in these rigorous and

overcharged terms; and, at the same time, to combat it in its more moderate and qualified acceptation: thus insensibly transferring to the latter, the sentiments of repugnance excited by the former. But, that God's displeasure against sin is such, that he has ordained that the sinner shall not be admitted to reconciliation and favour, but in virtue of that great Sacrifice, which has been offered for the sins of men, exemplifying the desert of guilt, and manifesting God's righteous abhorrence of those sins which required so severe a condition of their forgiveness; that this, I say, is every where the language of Scripture, cannot possibly be denied. And it is to no purpose that Dr. Priestley endeavours, by a strained interpretation, to remove the evidence of a single text, when almost every sentence, that relates to the nature of our salvation, conveys the same ideas. That text, however, which Dr. Priestley has laboured to prove, in opposition to the author of *Jesus Christ the Mediator*, not to be auxiliary to the doctrine of atonement, I feel little hesitation in re-stating, as explanatory of its true nature and import. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of past sins, through the forbearance of God: to declare, I say, at this time his righteousness, that he might be* JUST, *and* (i. e. although) *the* JUSTI-

FIER *of him that believeth in Jesus,* Rom. iii. 25, 26.*

* I had, in the former editions of this work, adopted Primate Newcome's explanation of the word δικαιοσύνη; conceiving the idea of *justification,* or *method of justification,* to be better calculated than that of *righteousness* (the term employed by the common version) to convey an adequate sense of the original. On perusing the observations of Dr. Nares, in his *Remarks on the Unitarian Version of the New Testament,* pp. 150—153., I am now induced to alter my opinion: being fully satisfied, that that learned and ingenious writer has caught the true spirit of the original passage; and that the object of the inspired reasoner is not so much to shew, how, in the method adopted for the remission of sins, *mercy* was to be displayed, as how, notwithstanding this display of mercy, *justice* was to be maintained. In either view the sense undoubtedly terminates in the same point, the reconciling with each other the two attributes of mercy and justice; but the emphasis of the argument takes opposite directions; and that, in the view which Dr. Nares has preferred, it takes the right direction, must be manifest on considering, that, in the remission of sins, mercy is the quality that immediately presents itself, whilst justice might seem to be for the time superseded. On this principle of interpretation, the sentence will stand thus: — *Whom God hath set forth to be a propitiation through faith in his blood, for the manifestation of his* JUSTICE (his just and righteous dealing) *concerning the remission of past sins, through the forbearance of God: for the manifestation, at this time, of his* JUSTICE, *that he might be* JUST, *and* (i. e. although) *the* JUSTIFIER *of him that believeth in Jesus.* The *justice* of the Deity, or his regard to what is *righteous* and *just,* is thus declared not to have been departed from in the scheme of redemption: this scheme bearing a twofold relation to sinners, in such a manner, that, whilst it manifested the *mercy* of God, it should at the same time in no degree lay a ground for the impeachment of his *justice.* This view of the case

To argue here, as is done by Dr. Priestley and others, that the word δίκαιος, cannot mean *just*

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will be found exactly to agree with what has been already advanced at p. 211. of this volume. The reader, who will turn to the *Annotations of Diodati*, p. 117., will be pleased with the observations which he will there find upon this subject.

Having been led by the discussion of this text to the mention of Dr. Nares's work, I cannot avoid expressing my regret, that the present edition has travelled thus far on its way to the public eye, without those aids which an earlier appearance of that valuable performance would have secured to it. Being, like that respectable writer, engaged in the endeavour to vindicate the purity of Scripture truth from Unitarian misrepresentation, I am naturally desirous to avail myself of the exertions of so distinguished a fellow-labourer. That these volumes, therefore, and the cause which they support, may not be altogether deprived of the advantages of such co-operation on the subjects which have been already discussed in the foregoing sheets, I shall here subjoin a reference to those parts of Dr. Nares's work which bear upon the same subjects, and bestow upon them additional enforcement and illustration. I beg, then, to direct the reader's attention to pp. 60—124. 173, 174. 181, 182. 217. 220., on the doctrine of the *pre-existence* treated of in Number I.:— to pp. 126—130. 231—236. 154—164., on the *ransom* or *price of redemption* treated of in Number XXV., on the sense in which Christ is said to have been made a *sacrifice for sin*, and a *sin-offering*, as in Number XXVII. pp. 230—237., and Number XXIX., and to have died *for us*, as in Number XXX.:— to pp. 144—154., on the meaning of *propitiation*, as treated of in Number XXVI., and of *Atonement* as in Number XXVIII.: and, lastly, to pp. 131—140., on the meaning of the phrase *bearing sins*, which has been treated of in the present Number.

I have referred the reader to the discussion of these several subjects in Dr. Nares's work, not only because the

with regard to *punishment*, will avail but little in evading the force of this passage. Admitting

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view which has been taken of them in the preceding Numbers will be found thereby to receive ample confirmation; but, more especially, because the arguments employed by the learned author are shaped in such a manner, as to meet the Unitarian objections in that form, in which they have made their latest appearance, and which has been given to them by the joint labours and collective erudition of the party. In the year 1801, a challenge had been thrown out to the Unitarians, in the first edition of the present work (see pp. 173, 174. of this volume), calling upon them for an avowed translation of the Scriptures on their peculiar principles. Whether it has been in compliance with this demand, or not, that they have given to the world their *Improved Version of the New Testament*, is of little consequence. But it is of great consequence, that they have been brought to reduce their vague and fluctuating notions of what the New Testament contains, to some one determined form; and that they have afforded to the able author of the *Remarks* upon their version an opportunity of exposing the futility of the criticisms, the fallaciousness of the reasonings, the unsoundness of the doctrines, and the shallowness of the information, which have combined to produce this elaborate specimen of Unitarian exposition. Spanheim has said, Controversiæ quæ cum hodiernis Socinianis, vel Anti-Trinitariis etiam extra familiam Socini, intercedunt, sive *numero* suo, sive controversorum capitum *momento*, sive adversariorum *fuco* et larvâ quadam pietatis, sive argutiarum nonnunquam *subtilitate*, sive Socinianæ luis *contagio*, in gravissimis merito censentur. (*Select. De Relig. Cont.* p. 132.) If this observation of Spanheim is admitted to be a just one, the friends of Christianity cannot surely be too thankful to the compilers of the *Improved Version*, for bringing together into one view the entire congeries of their cavils on the New Testament; nor to the *Remarker* upon those cavils, for their complete and triumphant refutation.

even that it signifies, as Dr. Priestley contends, *righteous*, the argument remains much the same; since, in this view, the reasoning of St. Paul goes to reconcile with the *righteous* dealings of God, which, in respect of sin, must lead to punishment,—that forgiveness granted through Christ's propitiation, whereby the sinner was treated as if he had not offended, or was *justified*. This sense of the word *just*, namely, acting agreeably to what is right and equitable, cannot be objected to by Dr. Priestley, it being that which he himself adopts, in his violent application of the word, as relating to the Jews, compared with the Gentiles.

Dr. Doddridge deserves particularly to be consulted on this passage. See also *Raphelius*. The interpretation of δίκαιος in the sense of *merciful*, adopted by Hammond, Taylor, Rosenmüller, and others, seems entirely arbitrary. Whitby says, that the word occurs above eighty times in the New Testament, and not once in that sense.

The single instance adduced in support of this interpretation is itself destitute of support. It is that of Matt. i. 19.—*Joseph being a just man, and not willing to make Mary a public example, was minded to put her away privily*. Now this means clearly, not, that Joseph being a * *merci-*

* Campbell, although, from his not discerning the adversative relation of the members of the verse, Matt. i. 19., he has not ascribed to the word the signification of *just* in this place, is yet obliged to confess that he has "not seen suf-

ful man, and *therefore* not willing, &c. but, that being a *just* man, that is, actuated by a sense of right and duty, he determined to put her away according to the law, in Deut. xxiv. 1.: and *yet*, at the same time, not willing to make her a public example, he determined to do it privately. See *Lightfoot* and *Bishop Pearce* on this passage.

That the force of *tamen*, *yet*, or *nevertheless*, which has been here ascribed to the word καὶ, is given to it both by the New Testament and profane writers, has been abundantly shewn by *Raphel.* tom. ii. p. 519. *Palairet*, pp. 41. 96. 221. 236. *Elsner*, tom. i. p. 293., and *Krebsius*, p. 147.—See also *Schleusner Lex. in Nov. Test.* Numb. XI. and the observations at p. 211. of this volume.

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ficient evidence for rendering it *humane*, or *merciful:*" *Four Gospels*, &c. vol. iv. pp. 6, 7.—The force of the Syriac word which is here used for δίκαιος, seems not to have been sufficiently attended to in the decision of this question: if the learned reader will take the trouble of examining the several passages in the Syriac New Testament, where the word ܙܕܝܩ, or its emphatic ܙܕܝܩܐ, occurs, he will be satisfied that in every case where it does not signify *just* in the most rigorous sense, it at least implies that which is founded in *right.* For its use in the former acceptation, see John v. 30. vii. 24. Rom. ii. 5. iii. 26. 2 Thess. i. 5. 2 Tim. iv. 8. Apoc. xix. 2.

NO. XLIII. — ON THE *INCONSISTENCY* OF THE REASONING WHEREBY THE DEATH OF CHRIST IS MAINTAINED TO HAVE BEEN BUT *FIGURATIVELY* A SACRIFICE.

PAGE 36. (v) — It has been well remarked, that there is great inconsistency in the arguments of some writers upon this subject. They represent the death of Christ, not as a *proper*, but merely as a *figurative*, sacrifice; and establish this by proving, that it cannot be *either*. For, whilst they argue that it is not a *proper* sacrifice, upon principles which tend to shew that *no such* sacrifice can exist, they prove at the same time that it is not a sacrifice *figuratively*, since every figure presupposes reality. The writers of the New Testament, who perpetually apply the sacrificial terms to the death of Christ, must surely have been under a strange mistake, since neither in a proper, nor in a figurative sense, did those terms admit of such application.

Upon the whole, the opposers of the proper sacrifice of Christ, on the ground of *necessary inefficacy*, are reduced to this alternative; — that no proper sacrifice for sin ever existed, and that, consequently, in no sense whatever, not even in figure, is the death of Christ to be considered as a sacrifice; — or, that the efficacy, which they deny to the sacrifice of Christ, belonged to the offering of a brute animal.

Besides, if they allow the sacrifices under the law to have been proper sacrifices, whilst that of Christ was only figurative, then, since the Apostle has declared the former to have been but types and shadows of the latter, it follows, that the proper and real sacrifices were but types and shadows of the improper and figurative.

On the pretence of *figurative* allusion, in the sacrificial terms of the New Testament, which has been, already, so much enlarged upon in several parts of this work, *Dr. Laurence,* in his discourse on *The Metaphorical Character of the Apostolical Style,* has thrown out some valuable ideas, which well deserve to be considered.

NO. XLIV. — ON THE NATURE OF THE *SACRIFICE FOR SIN.*

PAGE 36. (ᵐ) — I have not scrupled to adopt, in the page here referred to, the definition of the *sacrifice for sin,* as it stands in the 2d vol. of *Theol. Rep.* Numb. 1.: to the judicious author of which paper I am indebted for some valuable reflections on this subject. On the true nature of the sacrifice for sin, see, also, *Hallet's Discourses,* 2d vol. p. 293. Although both these writers, in adopting the *premial* scheme of atonement, endeavour to establish a principle entirely different from that contended for in these discourses, yet are the observations of both upon

the subject of atonement particularly worthy of attention.

NO. XLV. — ON THE EFFECT OF THE DOCTRINE OF ATONEMENT IN PRODUCING SENTIMENTS FAVOURABLE TO VIRTUE AND RELIGION.

PAGE 39. (x) — Dr. Priestley (*Theol. Rep.* vol. i. p. 419.) offers, upon this head, some very extraordinary remarks. He admits, that "the apprehensions of the divine justice, and of the evil and demerit of sin," excited by the scheme of redemption here maintained, are "sentiments of powerful effect in promoting repentance and reformation." But, he adds, that "in proportion as any opinion raises our idea of the justice of God, it must sink our idea of the divine mercy *:

* Bishop Watson, in speaking of that arrogant and dogmatical theology, that decrees the rejection of the doctrine of atonement, as *inconsistent* with the divine attribute of *mercy*, uses the following just observations: — "We know assuredly, that God delighteth not in blood; that he hath no cruelty, no vengeance, no malignity, no infirmity of any passion in his nature; but we do *not* know, whether the requisition of an atonement for transgression may not be an *emanation of his infinite mercy*, rather than a *demand of his infinite justice*. We do *not* know, whether it may not be the very best means of preserving the innocence and happiness not only of us, but of all other free and intelligent beings. We do *not* know, whether the suffering of an innocent person may not be productive of a degree of good, infinitely surpassing the evil of such sufferance; nor whether such a

and since a sense of the mercy of God is, at least, as powerful an inducement to repentance, and as efficacious a motive to a holy life, *especially with ingenuous minds,* as the apprehension of his justice, what the doctrine of atonement gains on the one hand, it loses on the other."

Now does Dr. Priestley *seriously* think, that the abstract love of excellence, or the hope of distant reward, can produce upon the minds of men impressions as powerful as the habitual fear of offending? That the desire of happiness acts upon us but through the medium of present inquietude; that we seek after it, only in the degree in which we feel uneasy from the want of it; and that fear is in itself, however remote its object, an instant and perpetually acting stimulus, Dr. Priestley is too well acquainted with the nature of the human mind not to admit. And, I apprehend, he would consider that civil government but badly secured, which rested upon no other support than that of gratitude and the hope of reward, rejecting altogether the succour of judicial infliction. But, besides, in comparing the effects, upon the human mind, of gratitude for the divine mercies, and fear of the divine justice, it is to be remembered, that one great advantage, which we ascribe to the latter, is this; that those humble feelings, which

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quantum of good could, by any other means, have been produced." — *Two Apologies,* &c. pp. 466, 467.

the apprehension of the great demerit of sin and of the punishment due to our offences must naturally excite, dispose us the more readily to place our whole reliance on God, and, not *presuming* on our own exertions, to seek in all cases his sustaining aid. Farther, admitting that the bulk of mankind, (who, after all, and not merely *ingenuous minds*, are, as Dr. Priestley confesses, "the persons to be wrought upon,") were as strongly influenced by love of the goodness of God as by fear of his justice, it by no means follows, that "the doctrine of atonement must lose in one way what it gains in another:" because it is *not* true, that "the fear of the divine justice must sink our ideas of the divine mercy." On the contrary, the greater the misery from which men have been released, the greater must be their gratitude to their Deliverer. And thus, whilst the divine rectitude rendered it unavoidable that the offender should be treated in a different manner from the obedient, the mercy which devised a method whereby that rectitude should remain uninfringed, and yet the offender forgiven, cannot but awaken the strongest feelings of gratitude and love.

Dr. Priestley, however, contends that even the advantage ascribed to the doctrine of atonement, namely, that of exciting apprehensions of the divine justice and of the evil and demerit of sin, does not strictly belong to it; "for, that severity should work upon men, the offenders

themselves should *feel** it. Now, this I cannot understand. It seems much the same as to say, that, in order to feel the horror of falling down a precipice, on the edge of which he hangs, a man must be actually dashed down the steep. Will not the danger produce sensations of terror? And will not the person who snatches me from that danger be viewed with gratitude, as having rescued me from destruction? Or is it necessary that I should *not be saved*, in order to know from what I *have been saved?* Can any thing impress us with a stronger sense of God's hatred to sin, of the severe punishment due to it, and of the danger to which we are consequently exposed if we comply not with his terms of forgiveness, than his appointing the sacrifice of his only begotten Son, as the condition on which alone he has thought it right to grant us forgiveness? Do we not in this see every thing to

* The "ne non timere quidem sine aliquo timore" of Tully, seems an idea quite inconceivable to Dr. Priestley.—On this subject I beg to direct the reader's attention to the words of the late Bishop Porteus, and particularly to the striking and beautiful expression in the concluding clause, taken from *Scott's Christian Life:*—"By accepting the death of Christ instead of ours, by laying on him the iniquity of us all, God certainly gave us the most astonishing proof of his mercy: and yet, by accepting no less a sacrifice than that of his own Son, he has, by this most expressive and tremendous act, signified to the whole world such extreme indignation at sin, as may well alarm, even while he saves us, and make us *tremble at his severity, even while we are within the arms of his mercy.*" Porteus's Sermons, ii. p. 56.

excite our fear? do we not see every thing to awaken our gratitude?

NO. XLVI. — ON THE SUPPOSITION THAT SACRIFICE ORIGINATED IN *PRIESTCRAFT*.

PAGE 43. (*y*)—Some of those objectors, who call themselves enlightened, but whose opinions would scarcely deserve notice were it not to mark their absurdity, have sagaciously conjectured, that sacrifice was the invention of priestcraft. Morgan, (*Moral. Phil.* p. 236.) and Tindal, (*Christ. as old as the Creat.* p. 79.) exult in this discovery. But, in the elevation of their triumph, they have totally forgotten to inform us who were the priests in the days of Cain and Abel: or, if we consent to set aside the history of that first sacrifice, in compliance with the dislike which such gentlemen entertain for the Book in which it is contained, we have still to learn of them, in what manner the fathers and heads of families (by whom even Morgan himself confesses, sacrifices were first offered,) contrived to convert the oblation of *their own* flocks and fruits into a gainful traffic. And, indeed, after all, the priests, or, as he calls them, "holy butchers," whom Tindal wittily represents, "as sharing with their gods, and reserving the best bits for themselves," seem to have possessed a very extraordinary taste: the *skin* of the burnt-

offering among the Jews, (*Levit.* vii. 8.) and the *skin* and *feet* among the heathens, (*Pott. Antiq.* vol. i. book ii. ch. 3.) being the best bits, which the priests *cunningly* reserved for their own use.*

Such impotent cavils, contemptible as they are, may yet be considered of value in this light: — they imply an admission, that the invention of sacrifice on principles of natural reason is utterly inconceivable; since, if any such principles could be pointed out, these writers, whose main object is to undermine the fabric of Revelation, would gladly have resorted to them, in preference to suppositions so frivolous and absurd.

NO. XLVII. — ON THE SUPPOSITION THAT THE MOSAIC SACRIFICES ORIGINATED IN HUMAN INVENTION.

PAGE 43. (z)—Among the supporters of this opinion there are undoubtedly to be reckoned many distinguished names: Maimonides, R. Levi Ben Gerson, and Abarbanel, amongst the Jews; and amongst the early Christians, Justin Martyr, the author of the questions and answers to the Orthodox in his works, Irenæus, Tertullian, Chrysostom, Theodoret, and Cyril of Alexan-

* See *Delany's Revel. Exam.* vol. i. pp. 86, 87. and *Kennicott's Two Dissert.* pp. 204, 205.

dria; who all concur in pronouncing the divine institution of the Mosaic sacrifices to have been an accommodation to the prejudices of the Jewish people, who had been trained up in the practice of sacrifice among the Egyptians; to the latter of whom Porphyry attributes the invention of sacrifice; whilst others ascribe its origin to the Phenicians. To the above names are to be added, of later date, those of Grotius, Spencer, and Warburton.

But to suppose that these most solemn rites of worship should have been ordained by a God of infinite wisdom and purity — by a God, who presents himself to the Jews, in the character of a king jealous of his glory — merely in compliance with the absurdities of pagan superstition, seems a notion little worthy of the names that have been mentioned. To imagine, also, that the sacrifices of the patriarchs could have received the divine approbation, without the authority of divine institution, is to contradict the general tenor and express language of Scripture; which supplies various instances, in which God resented, and severely punished, every species of *will-worship*, (as for example, in the case of Nadab and Abihu, who were struck dead for burning incense with strange fire,) and which expressly condemns, in Matt. xv. 9. and Coloss. ii. 22, 23., that ἐθελοθρησκεία, which sprang from the devices and inventions of men.

Spencer, indeed, who has most laboriously

defended this notion of the human invention of sacrifices, in his book *De Leg. Hebr.*, has endeavoured to prove, (lib. iii. diss. ii. cap. 4. sect. 2.) that St. Paul speaks of will-worship *

* An argument, which has been used by Spencer in support of this opinion, deserves particularly to be exposed. In speaking of the notion, of the sacrifice of Abel having been the consequence of a divine institution and command, he thus expresses himself: "Sententia hæc erroris inde manifesta est quod hoc ipso in commate (Heb. xi. 4.), illius oblata, non debita, sed δῶρα, ab Apostolo appellentur: nam *inde* patet, Abelis oblationem e pio voluntatis propriæ motu, potius quam legis alicujus præscripto prodisse." *Spenc. De Leg. Hebr.* ii. 769. — Here it is directly contended, that the authority of the writer to the Hebrews gives support to the assertion that the offering of Abel was purely voluntary; and this is deduced from the force of the term δῶρα employed by that writer in the passage of the epistles above referred to. But the learned author is altogether inexcusable in drawing such a conclusion: inasmuch as it can hardly be supposed, that he was unaware of the sense, in which the writer to the Hebrews has applied the term δῶρα, in *every other passage*, in which it occurs throughout the Epistle; namely as referring to oblations under the Mosaic law, which consequently were the result of specific institution, and in which no one part even of the ceremonial of the oblation was left to the free choice of the offerer. Nor can it easily be believed, that the author could have been ignorant, that in above seventy passages of the Old Testament the word δῶρα is used by the LXX for the Hebrew קרבן; in every one of which passages nearly, the oblation under the prescription of the Levitical ritual is intended to be conveyed; and indeed the word קרבן is the most general name for the sacrifices under the Mosaic law. See what is said on this word in Number LXII. — The true and obvious reason, why the writer to the Hebrews uses the term δῶρα, is, because it is the very term employed by the Seventy in describing the offerings of both Cain and Abel in Gen. iv. 4, 5. The author of the Epistle

without disapprobation. In this, however, he is completely answered by Witsius *: and with respect to the circumstance of resemblance between the Jewish religion and those of the ancient heathen nations, on which the reasoning of Spencer through the entire of his voluminous work is founded, Shuckford asserts, that, so far is it from justifying the inference which he has drawn, namely, that God had instituted the one in imitation of the other, the direct contrary is the legitimate conclusion; inasmuch as "no one ceremony can be produced, common to the religion of Abraham or Moses, and to that of the heathen nations, but that it may be proved, that it was used by Abraham or Moses, or by some of the true worshippers of God, earlier than by any of the heathen nations." (*Connection*, &c. vol. i. p. 317.)

It is to be remarked, that to those, who have been already named as supporting the hypothesis of the human invention of sacrifice, are to be added, in general, the writers of the popish church; who, in order to justify *their* will-worship, or appointment of religious rites without divine institution, allege the example of the Patriarchs in the case of sacrifices, and the ap-

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treating of the same subject naturally uses the same language.

* *Misc. Sac.* lib. ii. diss. ii. § 2—7. See also *Heideg. Hist. Patriarch. Exercit.* iii. § 52. tom. i.

probation bestowed by God upon these acts of worship, though destitute of the sanctions of his command.

One writer of that church (a writer, however, whom she will not be very ambitious to claim) has, indeed, carried this point yet further; inasmuch as he contends not only for the human invention of sacrifice, but for its mere human adoption into the Jewish ritual, without any divine sanction or authority whatever. The words of this writer, which, I confess, I think worth quoting, merely for the same reason for which the Spartan father exhibited his drunken Helot, are these: — "That the Supreme Being would imperiously require of mankind bloody victims, and even point out the particular animals that were to be immolated upon his altar, it is, to me, highly incredible; but that superstition, the child of ignorance and fear, should think of offering such sacrifices, it is not at all wonderful: nor need we think it strange, that Moses, although a wise legislator, in this indulged the humour of so gross and carnal a people as were the Israelites. All the nations around them offered similar victims, from the banks of the Euphrates to the banks of the Nile. The Egyptians, in particular, among whom they had so long sojourned, not only sacrificed animals to their gods, but selected the best of their kind. Indeed, I have ever been convinced, since I was capable of reflection, that the whole sacrificial

and ceremonial laws of Moses were chiefly borrowed from the priests of Egypt, but prudently accommodated by the Hebrew legislator to the relative situation of his own people, divested of profane licentiousness and barefaced idolatry, and restrained to the worship of one supreme God, who created the heavens and the earth, and whom HE WAS PLEASED TO CALL IEUE, IAO, OR JEHOVAH!"*

* *Geddes's Critical Remarks on the Hebrew Scriptures*, p. 309. The observations which this extraordinary writer, who wishes to be distinguished by the title of a CATHOLIC CHRISTIAN, subjoins to the passage above referred to, will serve still farther to shew the true nature of his claims to that denomination. — "This name, (he says, alluding to the name Jehovah,) I think, he (Moses) must have learnt in Midian: that he could not learn it in Egypt, is clear from this, that the name was not known there before he announced it as the name of the *God of the Hebrews;* and Jehovah himself is made to say, on Mount Sinai, that he had never till then manifested himself by that name: but that the name before that was known in Midian, nay, that it was the name of the Deity, whom Jethro principally, or perhaps exclusively, worshipped, to me appears very probable from several circumstances." Having enumerated these circumstances, which enable him to pronounce that Moses had put a gross falsehood into the mouth of Jehovah upon this subject, he concludes thus: — "From all this I think it probable, that the name Jehovah was known in Midian, Moab, and Syria, before the mission of Moses; and that Moses may have borrowed it thence. — *Those who literally believe what is related in the third chapter of Exodus* will sneer at this remark; and they are welcome so to do: I will never be angry with any one for *believing either too much or too little.*"

Now, if we follow this writer to his *Remarks* upon the

And again, this same enlightened expositor of Holy Writ unfolds, much to the credit of the

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third chapter of Exodus, we shall learn what it is that he considers as *believing just enough*. Moses, in that chapter, informs us of "the angel of the Lord appearing to him in a flame of fire out of the midst of a bush;" — and of the divine mission then expressly conveyed to him by God himself speaking out of the burning bush, and describing himself as "the God of Abraham, the God of Isaac, and the God of Jacob." — Now, what says Dr. Geddes on this? "That in his apprehension, there might, in this particular apparition, be no other angel or messenger, than an *uncommon luminous appearance in a bush of briars;* which attracted the attention of Moses, and might be considered by him as a divine call to return to Egypt for the purpose of delivering his brethren from their iron bondage." Then having *proved* the propriety of calling this *luminous appearance in the bush of briars*, the *angel of the Lord* and even *God* himself, from the passage in the Psalmist, "The Lord maketh the winds his messengers, and flames of fire his ministers;" and recollecting the necessity of explaining how this *luminous appearance*, or *flaming angel*, was enabled to hold in the name of the Most High a long and distinct conversation with Moses, he boldly faces about and meets the difficulty at once. — "But can it be believed, that the whole dialogue, contained in this and the following chapters, is founded upon the single phenomenon of a fiery meteor or luminous appearance in a bush of briars? What may appear credible or incredible to others, I know not: but I know, that *I can believe this, sooner than believe that God and Moses verbally conversed together in the manner here related, on the bare authority of a Jewish historian who lived no one can well tell when or where; and who seems to have been as fond of the marvellous as any Jew of any age.* But let every one judge for himself, as he has an undoubted right to do; and believe as much, or as little, as pleaseth him. — *My belief is my own.*"

Such is Dr. Geddes's enlightened view of this part of Scripture, on which the claim of the Jewish legislator to a

Jewish legislator, the great advantages attending his imposition of Egyptian ceremonies as

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divine mission is founded. He states, indeed, with a modesty truly becoming, that his belief upon the subject is purely *his own*. So, I will venture to add for him, it will ever remain. For although some may be found, whose reach of philosophical reflection may just serve to enable them with Dr. Geddes to reject the narrative of Moses as a fabrication, and his pretensions to a divine mission as an imposture; yet that nice discriminating taste in miracles, that could catch the flavour of a nearer approach to credibility in the case of a burning bush of briars carrying on a long conversation in the name of the Almighty, than in the case of that great Being directly communicating his will and issuing his commands to one of his intelligent creatures respecting a great religious dispensation to be introduced into the world by human agency, — is likely to secure to Dr. G. an eminence in singularity from which he is in no great danger of experiencing the slightest disturbance.

I cannot, however, yet dismiss this subject, and still less can I dismiss one so serious with an air of levity. However ludicrous and however contemptible the wild fancies and the impotent scoffs of this traducer of Scripture truths may be, yet the awful importance of that sacred book with which he has connected himself in the capacity of translator, bestows upon his labours, by association, a consequence, which (barely) rescues them from present neglect, though it cannot operate to secure them from future oblivion. In the declaration of his creed (*Pref. to Crit. Rem.* p. vi.), and in the vindication of himself from the charge of infidelity, he affirms, " the gospel of Jesus to be his religious code; and *his* doctrines to be his dearest delight:" he professes himself to be " a sincere though unworthy disciple of Christ." — " *Christian* (he says) is my name, and *Catholic* my surname. Rather than renounce these glorious titles, I would shed my blood," &c. Now in what does this *Catholic Christianity* consist? Not merely as we have seen in denying the divine mission of Moses, and in charging the messenger of that dispensation

matter of divine ordinance upon his people. "This concession must have been extremely

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which was the forerunner of Christianity, with the fabrication of the most gross and infamous falsehoods, but in attributing to our Lord himself a participation in those falsehoods by their adoption and application to his own purposes in his conferences with the Jews. For the establishment of this, it will be sufficient to appeal to our Lord's solemn attestation to the truth of Moses's narrative of the transaction alluded to. "And as touching the dead, that they rise: have ye not read in THE BOOK OF MOSES, how in the bush GOD SPAKE UNTO HIM, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Mark xii. 26.)—What the *Catholic Christianity* of Dr. G. amounts to, may be sufficiently inferred from the comparison of this single passage with the positions which he maintains in direct opposition to the authority of our Lord himself.

But, it will appear still more satisfactory from a short summary of his services in the cause of Holy Writ, presented to us by the pen of an accurate and judicious writer, in the pages of a well-known periodical publication.—"The method taken by this *Catholic Christian*, of strengthening the foundation of the faith of Christians, seems very extraordinary. For it consists in tearing up all the foundations, which the learning and the piety of the divines of former ages had been employed to lay. It would perhaps be doing more justice to his great enterprise, to say, that it is an attempt to tear up the foundations which the SPIRIT OF GOD has laid. He attacks the credit of Moses, in every part of his character; as an historian, a legislator, and a moralist. Whether Moses was himself the writer of the Pentateuch, is, with Dr. G., a matter of doubt. But the writer, whoever he might be, is one, he tells us, who upon all occasions gives into the marvellous, adorns his narrative with *fictions* of the interference of the Deity, when every thing happened in a natural way; and at other times dresses up fable in the garb of true history. The history of the creation is, according to him, a fabulous cosmogony. The

agreeable to a sensual, groveling people. The transition from the habits which they had con-

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story of the Fall, a mere *Mythos*, in which nothing but the imagination of commentators, possessing more piety than judgment, could have discovered either a seducing Devil, or the promise of a Saviour. It is a fable, he asserts, intended for the purpose of persuading the vulgar, that knowledge is the root of all evil, and the desire of it a crime. Moses was, it seems, a man of great talents, as Numa and Lycurgus were. But, like them, he was a false pretender to personal intercourse with the Deity, with whom he had no immediate communication. He had the art to take advantage of rare but natural occurrences, to persuade the Israelites that the immediate power of God was exerted to accomplish his projects. When a violent wind *happened* to lay dry the head of the gulf of Suez, he persuaded them that God had made a passage for them through the sea; and the narrative of their march is embellished with circumstances of mere fiction. In the delivery of the Decalogue he took advantage of a thunder storm, to persuade the people that Jehovah had descended upon Mount Sinai; and he counterfeited the voice of God by a person, in the height of the storm, speaking through a trumpet. He presumes even that God had no immediate hand in delivering the Israelites from the Egyptian bondage. The story of Balaam and his *ass* has had a parallel in certain incidents of *Dr. Geddes*'s own life. The laws of Moses are full of pious frauds. His animal sacrifices were institutions of ignorance and superstition. The conquest of Canaan was a project of unjust ambition, executed with cruelty; and the morality of the Decalogue itself is not without its imperfections. — In the end he comes to this very plain confession, — 'The God of Moses, Jehovah, if he really be such as he is described in the Pentateuch, is not the God whom I adore, nor the God whom I could love,'" &c. (*Brit. Critic*, vol. xix. pp. 3, 4.

Such are the views of the Hebrew Scriptures entertained by the man who undertook to be their translator; and who to these qualifications for the task superadded those of a low

tracted in Egypt was an easy one. The object of their worship was changed, BUT LITTLE OF ITS MODE: FOR IT IS NOT NOW A QUESTION AMONG THE LEARNED, whether a great part of their ritual were not derived from that nation." (*Geddes's Preface to Genesis*, p. xiii.) Thus easily is the whole matter settled by this modest, cautious, and pious commentator.

Now what says Dr. Priestley upon this question, which has been *so completely set at rest by*

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and ludicrous cast of mind, a vulgar taste, and an almost total unacquaintance with the idiom of the English language. Whether, then, upon the whole, I have dealt unjustly by this writer, in exemplifying his profane ravings by the brutal intoxication of the Spartan slave, and in conceiving the bare exhibition of the one to be sufficient like that of the other to inspire horror and disgust, I leave to the candid reader to determine. If, however, any taste can be so far vitiated, or any judgment so weak, as to admit to serious and respectful consideration that perversion of the sacred volume which he would dignify with the title of a translation, I would recommend at the same time a perusal of the learned and judicious strictures upon that work contained in the XIVth and XIXth volumes of the journal from which the above extract has been made; a journal, to which every friend of good order and true religion in the community must feel himself deeply indebted. As a powerful antidote against the poison of the work, *Dr. Graves's Lectures on the Four last Books of the Pentateuch*, whilst embracing much larger and more important objects, may be most usefully applied. In this valuable performance the authenticity and truth of the Mosaic history are established; the theological, moral, and political principles of the Jewish law are elucidated; and all are, with ability and success, vindicated against the objections of infidels and gainsayers.

the learned? "They who suppose that Moses himself was the author of the institutions, civil or religious, that bear his name, and that in framing them he borrowed much from the Egyptians, or other ancient nations, MUST NEVER HAVE COMPARED THEM TOGETHER. Otherwise they could not but have perceived many circumstances in which they differ most essentially from them all." He then proceeds, through a *dissertation* of some length, to point out the most striking of those differences: and among these he notices the sacrificial discrepancies as not the least important.

"Sacrificing (he says) was a mode of worship more ancient than idolatry or the institutions of Moses; but among the heathens various superstitious customs were introduced respecting it, which were all excluded from the religion of the Hebrews." Having evinced this by a great variety of instances, he observes,—"As Moses did not adopt any of the heathen customs, it is equally evident that they borrowed nothing from him with respect to sacrifices. With them we find no such distinction of sacrifices as is made in the books of Moses, such as *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, or of the *heaving* or *waving* of the sacrifices. Those particulars, therefore, he could not have had from them, whether we can discover any reason for them or not. They either had their origin in the time of Moses, or, which is most

probable, were prior to his time, and to the existence of idolatry."—"Lastly (he remarks), among *all the heathens*, and especially in the time of Moses, HUMAN SACRIFICES were considered as the most acceptable to the gods: but in the laws of Moses, nothing is mentioned with greater abhorrence; and it is expressly declared to have been a principal cause of the expulsion of the idolatrous inhabitants of Canaan. The right of the Divine Being to claim such sacrifices is intimated by the command to sacrifice Isaac, but it was declined, and a ram substituted in his place. Also, when the Divine Being claimed the first-born of all the Israelites, in the place of those of the Egyptians which were destroyed, none of them were sacrificed; but the service of the Levites was accepted instead of them: and whereas there were not Levites enow for that purpose, the rest were redeemed by the sacrifice of brute animals, which evinced the determination of the Divine Being in no case to accept of that of men."

He finishes the entire disquisition by saying, "It may now, surely, be concluded from this general view of the subject, that the two systems, viz. that of *Moses*, and that of the *heathens*, were not derived from each other: and the superiority of that of Moses is so great, that, considering his circumstances and those of his nation at the time, we cannot err in pronouncing, that THEY COULD NOT HAVE HAD ANY HUMAN, BUT

MUST HAVE HAD A DIVINE ORIGIN. *Nor can any thing be said of Mr. Langles and others who assert that the books of Moses were copied, or in any other way derived, from the works of other Eastern nations, more favourable than that they had never read them.*"*

Such is Dr. Priestley's opinion upon the subject, on which Dr. Geddes comforts himself with having the unanimous suffrage of the learned in his favour. In truth, the absurdity of Dr. Geddes's notions on this subject, exposed as they have so frequently been when advanced by other infidel writers, (for with such I must beg leave to class this *Catholic* translator of the "BOOKS HELD SACRED,") I should not have deemed entitled to any specific refutation: but I could not resist the opportunity of confronting him with a brother critic, equally removed from the trammels of received opinions, and equally intrepid in exercising the right of free inquiry in

* *A Dissertation in which are demonstrated the Originality and superior Excellence of the* MOSAIC INSTITUTIONS, contained in Dr. Priestley's *Notes on all the Books of Scripture*, vol. i. pp. 373—400. See also the Preface, p. xii., in which Dr. P. uses these words: — "The divine mission of Moses and that of Jesus are inseparably connected; and the religion of the Hebrews and that of the Christians are parts of the same scheme; so that the separation of them is impossible. That Dr. Geddes, and some others, should have been of a different opinion, appears to me most extraordinary."

the face of whatever consequences might result. — *When Greek meets Greek* ——

There is another writer also, for the purpose of confronting whose opinions with those of Dr. Priestley I have been the more desirous of making the foregoing extracts from this author's *Dissertation*; — and that is no other than Dr. Priestley himself. Whoever will be at the trouble of perusing his positions relative to sacrifices contained in Number V. of this work, and also his observations on their origin alluded to in the Number which follows this, will have no small reason to be surprised at the orthodox complexion of the arguments which have just been cited. For the striking inconsistency which will present itself upon such a comparison, it may not perhaps be difficult to account. I am willing (and with much satisfaction in the reflection) to believe, that, as Dr. Priestley approached the close of life, and was enabled, by being withdrawn from the fermentation of controversy and party, to view these awful subjects with the calmness, deliberation, and seriousness, which they demand, his religious opinions might have undergone some change, and made some approach to that soberer interpretation of Scripture which at an earlier period he had with almost unaccountable pertinacity resisted. I think I can discover strong signs of this in the comparative moderation of his last work, *Notes on all the Books of Scripture*; but especially in

the *Dissertation on the Originality and superior Excellence of the Mosaic Institutions*, from which I have made the foregoing quotations; and which (although I cannot concur in the entire of its contents) I would strongly recommend, as containing a judicious summary of the internal evidence of the divine origin of the Mosaic institutions.

NO. XLVIII.—SACRIFICES EXPLAINED AS *GIFTS* BY VARIOUS WRITERS.

PAGE 43. (a) — Spencer maintains this tneory of sacrifice: *De Leg. Hebr.* lib. iii. diss. ii. cap. 3. sect. 1, 2. pp. 762, 763. Mr. Coventry, in the fifth discourse of his *Philem. and Hydasp.* pp. 91, 92. 108, 109., adopts the same idea, clothing it, in his manner, with circumstances tending to disparage and vilify the entire rite. The author of the *Scripture Account of Sacrifices* proposes what he deems a different theory; but which is distinguished from this, by a line so faint, as scarcely to be discerned. "*Religious gifts*," he says, "should be kept carefully distinct from gifts *weakly* presented to God, as men would offer gifts to one another:" and he explains sacrifices to be "sacred gifts, of things received first from God, and presented back to him for an external expression of gratitude, acknowledgment, faith, and every pious sentiment."

(pp. 78—82. and *Postsc.* p. 21.) This notion, however, seems to have no just connexion with any species of sacrifice, but the eucharistic. And however the sentiment of gratitude might have led to an offering of things inanimate, it could not have suggested the idea of the slaying of an animal, as was done by Abel at the beginning. Besides, this notion of sacrifice includes the idea of *property*, and is consequently not conceivable, without admitting an actual experience of the gratifying effect produced by gifts upon men: and thus it falls under the objection urged in Number LI. against the idea of *gifts* in general.

Dr. Priestley has adopted a similar theory, asserting that sacrifices arose from anthropomorphitical notions of God, and are to be considered originally as *gifts* of gratitude. Like the last named author, he endeavours to support his notion, from the practice of gifts of homage to great persons in early times; and, like him, he considers, of course, an offering for sin as differing in *no* respect from any other sort of oblation. The progress of the rite of sacrifice, as growing out of the notion of gifts, he has traced in a circumstantial and elaborate detail, (*Th. Rep.* vol. i. pp. 195—201.) which, whoever wishes to be convinced of the utter improbability of the theory in its most plausible colouring, may take the trouble to consult.

H. Taylor, (*B. Mord.* pp. 799—804.) in like manner, deduces sacrifices from the notion of

gifts; pronouncing them to have been nothing but free-will offerings of the first fruits of the earth, or fold: and he expressly defines sacrifice to be "a sacred gift, set apart to God, whereby the sacrificer shewed his readiness to part with his property to religious uses, and thereby openly and publicly manifested his worship of God. He thus totally excludes the received notion of atonement: and, agreeably to this, he subjoins, that "atonement and propitiation had *no* other meaning or design, than to *purify*, or *sanctify*, or *set apart*, any person or thing to the service of God, by separating them from common use."

It is evident, that every explication here given of the theory of gifts carries with it the idea of a *bribe* to God to procure his favour. In some, it is disguised under the appearance of an expression of gratitude, or homage, but *this* is evidently the essential ingredient, especially in all such sacrifices as were of a deprecatory nature. But, that such a notion neither was likely to obtain in the days of the first recorded sacrifice, nor has any connexion with the ideas known to be universally attached in later days to animal *piacular* sacrifice, it will not require much thought to discover.

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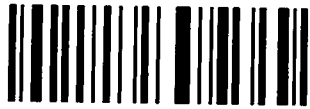
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